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THE BENEDICTIONAL OF ARCHBISHOP ROBERT.

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⁂ All these plates, with the exception of the last, are reduced from the size of the original. As to the actual size of the pages of the MS., see Preface, p. x.

⁂ For the two lithographic plates (I., II.) the Society is indebted to the kindness of Mrs. Lewis. The four collotype plates (III.-VI.) have been made from photographs taken for the Society at Rouen.

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PREFACE.

THE manuscript known as *Benedictionarius Roberti Archiepiscopi*, formerly in the Cathedral Library of Rouen, and now in the Public Library of the same city, has been frequently described with more or less fulness of detail, and some parts of its contents have been more than once printed. The learned French Oratorian Jean Morin made considerable extracts from it in his great works, *De Disciplina in Administratione Sacramenti Poenitentiae*[1] and *De Sacris Ecclesiae Ordinationibus*.[2] He was inclined to attach to its evidence an importance greater than that which it may properly claim, since, in common with some other scholars of his own day, he assigned to the book a date much earlier than that at which the earliest portion of its contents seems to have really been written.[3] Martène, whose estimate of the date of the book practically agrees with that of Morin, made much use of the text for his work, *De Antiquis Ecclesiae Ritibus*.[4] Mabillon also published in his *Vetera Analecta* some of the later parts of the contents of the volume:[5] he, too, seems to have been somewhat at fault in deciding the date of the portions which he printed.

In 1746 the Abbé Saas, in his account of the manuscripts of the Library of Rouen Cathedral, devoted some pages to the book, and in 1747 certain questions as to its history were rather warmly debated between him and his critic, Dom Tassin.[6] The volume was also the subject of notices by the Abbé Gourdin in 1812,[7] and by the English bibliophile T. F. Dibdin in

[1] Fol. Paris, 1651. [2] Fol. Paris, 1655.

[3] He supposed it to be of the eighth century.

[4] First published at Rouen, 4to, 1700–1702. The MS. is referred to by Martène as "annorum 900, aut circiter."

[5] The extracts are in the second volume of the collection, published in 1676.

[6] See Saas, *Notice des Manuscrits de la Bibliothèque de l'Église Metropolitaine de Rouen*, 12mo, Rouen, 1746; Tassin, *La Notice des Manuscrits . . . revue et corrigée* . . . 12mo, Rouen, 1747; Saas, *Réfutation de l'Ecrit du R. P. Tassin . . . sur la Notice des Manuscrits* . . . 12mo, Rouen, 1747.

[7] *Notices de deux Manuscrits de la Bibliothèque de Rouen*, in the report of the *Académie des Sciences de Rouen*.

1821.[1] In 1832 Mr. John Gage[2] appended a careful account of the book and its contents to his edition of the Benedictional of S. Æthelwold.[3] More recently it has been described by M. Silvestre in his *Paléographie Universelle*, by M. Pottier in Frère's *Manuel du Bibliographe Normand*, and by the late Professor Westwood in his *Facsimiles of Miniatures and Ornaments in Anglo-Saxon and Irish Manuscripts.* Brief notices of it may be found in the list of English Pontificals prefixed by the Dean of Carlisle to his edition of the Pontifical of Cardinal Bainbridge,[4] in the more detailed list included by Mr. W. H. Frere in the third volume of the *Alcuin Club Collections*, and in M. Henri Omont's Catalogue of the MSS. of the Rouen Library.

The volume, which now[5] bears the press-mark Y 7, is in a modern binding of yellow leather, and contains 191 numbered leaves, measuring approximately 12¾ by 9⅜ inches.[6] So far as its original contents are concerned, the manuscript is a fine specimen of English writing and illumination : the miniatures which remain are only three in number; but in each case the page facing the miniature is decorated with a border in gold and colour; and similar borders appear in two other places where there is now no miniature. In one of these places (between fol. 8 and fol. 9) there is an apparent break in the text; and here at any rate it seems likely that a leaf has been removed : in the other case (between fol. 27 and fol. 28) it does not appear that any part of the text has been lost.

The book is commonly called a "Benedictional," but it contains not only a *Benedictional* in the narrower sense of the word—a collection of Episcopal benedictions for use in the service of the Mass, such as we find as a separate volume in the Benedictional of S. Æthelwold, or as a part of most of the English Pontificals—but also a collection of Pontifical offices. It might, in fact, be described with equal or greater accuracy

[1] *Bibliographical, Antiquarian, and Picturesque Tour in France and Germany*, vol. i.

[2] Afterwards John Gage Rokewood.

[3] *Archaeologia*, vol. xxiv.

[4] Surtees Society Publications, vol. 61.

[5] Its former press-mark was Y 37; Mr. Gage gives it the number 27. In the numeration of M. Omont's Catalogue it is No. 369.

[6] M. Omont gives the size in millimetres as 322×232; Mr. W. H. Frere, as 325×226. Both these measurements differ slightly from that supplied to me by Mr. L. G. Wickham Legg (324×233). He remarks that the book is so tightly bound as to make it a difficult matter accurately to distinguish the gatherings at the beginning and end of the volume. To this condition may perhaps be ascribed the slight variation in the different measurements, and the fact that Mr. Wickham Legg's details as to the gatherings do not exactly agree with Mr. Frere's. Mr. Frere's statement seems to take no account of the loss of a leaf between fol. 8 and fol. 9.

as a *Pontifical*.[1] There is a distinction between the two parts, so far as the decoration is concerned: the ornamental borders and full-page miniatures are confined to the Benedictional proper: and at the end of this part, and at the beginning of the Pontifical portion, some leaves seem to have been left blank, as though it might have been intended to bind the two portions separately. The like division by blank leaves, however, seems to have been made between the two sections of the Benedictional portion: and it is to be noted that a particular form, which occurs in the second portion of the book, and is there written at full length, is indicated only by its first words when its use is contemplated in the first portion. If the Benedictional proper had been intended to be made a separate volume, it is most likely that it would have contained this form in full.[2]

There seems to be no reason to doubt the correctness of Professor Westwood's judgement that the MS. was written during the latter part of the tenth century in the New Minster of Winchester. Its handwriting and illumination seem to approach more nearly to those of the Benedictional of S. Æthelwold than to the rather later work of the Missal of Robert of Jumièges; and the place of writing may be determined with sufficient certainty from the character of the writing and ornamentation, and also from the appearance in the text of the Benedictional proper of forms for the festivals of S. Judoc and S. Grimbald, who were specially venerated at the New Minster, and the presence of the names of the same saints in the litanies contained in the Pontifical portion of the volume.[3] The theory,

[1] There is some inconvenience in employing, to describe the whole book, a term which has to be often employed, in a somewhat different sense, to denote a part of its contents; and the use of the word "Benedictional" seems to suggest a book of like character with the Benedictional of S. Æthelwold. Thus Maskell, distinguishing between the *Benedictionale* and *Pontificale*, mentions as examples of the former the Benedictionals of S. Æthelwold and Abp. Robert, adding that the *Benedictionale* is sometimes included in the *Pontificale* (*Mon. Rit. Eccl. Angl.*, 1882, vol. i. p. cxlvi.). But the wider use of the term "Benedictionale" is ancient. It was applied to denote books containing offices for the blessing of persons and things, even though such books did not contain a *Benedictionale* in the more special sense of the term. Thus a Canterbury inventory of 131⅔ includes a "benedictionale pro pueris confirmandis et vestimentis benedicendis" and a "benedictionale pro consecratione altaris et cimiterii" (*Inventories of Christchurch, Canterbury*, ed. by J. Wickham Legg and W. H. St. J. Hope, 8vo, Westminster, 1902, p. 75). In the particular case of the "Benedictionale" of Archbishop Robert, the employment of the term is established by long use, and it seems best to retain it.

[2] The form is one for the Benediction of Ashes, which appears (by its cue) in the *Benedictional* for use on Ash Wednesday, and (in full) in the *Pontifical* for use at the Dedication of a Church. Its use for this purpose might possibly be more frequent than the annual use on Ash Wednesday.

[3] Both names appear in the longer of the two litanies at the Dedication of a Church; that of S. Judoc appears also in the shorter.

advanced by Mr. Gage and approved by Professor Westwood, that the volume was intended for the use of Æthelgar, some time Abbot of the New Minster, who became Bishop of Selsey in 980, and succeeded S. Dunstan in the throne of Canterbury in 988, seems not unlikely to be correct; but there is no direct evidence of its truth. The provision of benedictions for the festivals of S. Grimbald and S. Judoc, which were probably not generally observed outside the New Minster, might perhaps suggest that the volume was intended for use in the New Minster itself, and not for the use of a Bishop of Selsey or an Archbishop of Canterbury.[1]

In the shorter of the two litanies mentioned above it is to be observed that certain names are written in gold: they are those of the Blessed Virgin Mary, S. Michael, S. Peter, S. Bartholomew, and S. Denis. With regard to the first three of these names, the fact of their being thus distinguished is hardly remarkable; but the selection of the names of S. Bartholomew and S. Denis, in a litany where the number of saints mentioned by name in each group is so small as in this particular case, is itself rather singular, and seems, when it is emphasized by the distinction given to the names by the use of gold, to demand some attention.[2] It can hardly, however, suggest any decided inference as to the place for which the book was originally intended to serve, or modify the opinion which is formed on other grounds as to the place where it was written. With regard to the name of S. Denis, it seems most likely that the importance given to it is the result of a temporary increase in the *cultus* of the saint in England at the time to which the book belongs. Such increased veneration of S. Denis may not unreasonably be connected with what we learn as to the special devotion with which the saint was regarded by S. Edith of Wilton, and with the account of the vision of S. Dunstan, after the death of S. Edith, in which S. Denis appeared as her companion, sent to announce the honour given to her in heaven and due to her on earth.[3] If the MS. was written, as has been supposed, between 980 and 990, it would not be unlikely that

[1] The absence of any benediction for the festival of S. Swithun may perhaps point in the same direction. Mr. Gage mentions that on that day the monks of the New Minster attended the services in the Old Minster, while those of the Old Minster came to the New Minster on the festivals of S. Grimbald and S. Judoc.

[2] In the Benedictional proper, it may be noted, the first few lines of the form for S. Bartholomew's Day, and the *Amen* after each of its clauses, are written in gold. But this unusual treatment is perhaps due to the fact that the benediction begins on the same page which contains the latter part of the form for the festival of the Assumption, which is written in gold throughout. So far as concerns the *Amen*, the use of gold extends to some other benedictions which follow (see p. 40).

[3] William of Malmesbury, *Gesta Pontificum*, ii. 87. (p. 189, Rolls ed.)

some special distinction should be given by the scribe to the name of S. Denis.

The name of S. Bartholomew seems to have been written later than those with which it is associated in the litany; and this may suggest that the introduction of the name of the Apostle, or the prominence given to it, may be due to some special circumstances connected with a place where the book was in use at a date somewhat later than that of the original scribe. It is indeed probable that before the alleged translation of the saint's remains from Benevento to Rome reports of miracles wrought by his intercession had become more notable or more widely spread: even if the translation did not actually take place before the end of the tenth century,[1] the same causes which induced one or more of the Emperors to seek to bring it about may have had some effect even in England upon the *cultus* of the Apostle. The benediction for his festival in the book under consideration, and also in the Pontifical of S. Dunstan, makes express mention of the number of his miracles, whereas in the Benedictional of S. Æthelwold and in *Pontificale Lanaletense* the form provided is less specially significant. The appearance of S. Bartholomew's name among those of the patron saints of Croyland seems to date from the time of the restoration of the abbey, and is probably to be connected with the relic of the Apostle said to have been bequeathed to Croyland by Turketul, the first abbot of the restored monastery, having been acquired by him as a gift from Henry "the Fowler," to whom it had been given by a Duke of Benevento. If we accept the statements on the subject contained in the Chronicle of Ingulf, it would appear that before the middle of the tenth century a notable relic of the saint had found its way to England.[2] The dedication-title of the parish church at Hyde seems at first sight to suggest the possibility of an early veneration of the Apostle in a place specially connected with the New Minster; but the date of the dedication is uncertain: and the close relation of the New Minster with the place to which it was afterwards removed is probably of a date later

[1] The question of the date, and even of the fact, of the translation is somewhat doubtful. According to the tale which attributes the translation to the Emperor Otto II., it would apparently have taken place in 983. If the better-supported statement, which attributes it to Otto III., be true, the event must have occurred between 983 and 1002.

[2] The authority of "Ingulf" is not generally a secure foundation; but in such a matter as this, in which the writer would be likely to follow the tradition handed down at Croyland, it may be worth something. Turketul's former position in the kingdom is perhaps not exactly described by "Ingulf;" but from Ordericus Vitalis it would appear that he was a person not at all unlikely to have been brought into personal intercourse with Henry during the negotiations for the marriage of Otto.

than that at which the name was inserted in the short Litany. But, if it were only a question of the invocation of the saint in preference to others of the Apostolic company, the increase of his fame in connection with the relic at Croyland might furnish one sufficient reason for the choice, while another might be found in the fact that the relics, and presumably also the intercession, of the Apostle were held to be of special efficacy as a protection against lightning,[1]—a belief which might very naturally have led to his being specially invoked at the dedication of a new building. It is less easy to account for the later insertion of his name, apart from local considerations of some special kind.

Such local reasons, it would seem, were to be found at Canterbury, at a time somewhat later than that to which the main body of the MS. has been assigned. It was in the time of the Archbishop Æthelnoth (*i.e.* after 1019), and apparently before the death of Canute (11th November, 1035), that the Queen Emma gave to Christ Church, Canterbury, the arm of S. Bartholomew, which she purchased from a Bishop of Benevento.[2] If the addition of the saint's name was made at Canterbury, after the acquisition of this relic, the insertion and the decoration of the name seem to be sufficiently explained. On this hypothesis, the MS. must have remained in England at least until the year 1020,—a point which, though it is far from being certain, ought perhaps to be taken into account in considering the question of its ownership.

This question has been the subject of a good deal of discussion. That the book was at some time the property of an Archbishop named Robert seems to be generally admitted; but there is a doubt whether the possessor was Robert of Jumièges, the Norman Archbishop of Canterbury, who was driven from his see in 1052 and died at Jumièges in 1070, or Robert of Normandy, Archbishop of Rouen from 990 to 1037.

On the recto of fol. 1 a hand, probably not earlier than the seventeenth century, has written the title, "Benedictionarius Roberti Archiepiscopi." After these words, something appears to have been erased. The Abbé Saas, in the eighteenth century, supplied the word "Cantuariensis." Dom Tassin, in

[1] Thus Turketul was, we are told, accustomed to have recourse to his relic for protection in thunderstorms; and relics of S. Bartholomew, enclosed in the leaden weathercock of the tower, were held to have long protected the monastery of Sauve Majeure (*Acta SS.*, tom. v. Aug., col. 105).

[2] The story of the gift, together with the negotiations which preceded it, and the account of the means taken to warrant the genuine character of the relic are given at some length by Eadmer (*Hist. Novorum*, lib. ii.), who had heard the details at Canterbury, and also from the successor of the Bishop who sold the relic.

his criticism of Abbé Saas, maintained that the word erased had been "Rotomagensis." He suggested that the erasure had been made by Saas himself, and that a corresponding alteration had been made in the inscription on the cover of the book. Saas, in his reply, alleged that the erasure or erasures had been made long before his own day, and that in supplying the word "Cantuariensis" he had followed the indication of a still older inscription, which he had found on the inside of the cover—"Robertus Cantuaritarum Archiepiscopus anno Christi 1050."[1] Both disputants, apparently, agreed in identifying the book (then in the Cathedral Library at Rouen) with a volume described as "Benedictionarius Roberti Archiepiscopi" in a list of the Cathedral books drawn up in the time of Archbishop Godofredus (1111–1128): and Tassin argues with much force that in such a list the designation "Robertus Archiepiscopus" is much more likely to indicate Robert the Archbishop of Rouen than to refer to an Archbishop of Canterbury, who, though Norman by birth, had no special connection with Rouen or with the Cathedral Church, where the list was written. The evidence of the note on which Abbé Saas based his conjecture seems hardly to outweigh the probability in favour of this interpretation of the list. The form "Cantuaritarum" does not suggest a very early date for the note in which it occurs.

At first sight, no doubt, Robert of Jumièges seems to be the more likely of the two Archbishops to have been the means of transferring an English Service-book to Normandy. We know that he did so transfer the Sacramentary known as the "Missal of Robert of Jumièges," which, like the "Benedictional," has now found a home in the Public Library of Rouen.[2] But he was not, perhaps, very likely to have given the book to a church with which he had no such close personal connection as he had with the monastery of Jumièges, to which he gave the "Missal." On the other hand, Robert of Normandy is the more likely to have given such a book to his own cathedral church; and he is not unlikely to have become possessed of such a book, either by gift or by purchase. He was the brother of Queen Emma, the wife of Ethelred II. and of Canute, and mother of Edward the Confessor. On the assumption that the book was at first the property of Æthelgar, it is to be noticed that the date of

[1] This inscription is not now to be found, having probably perished when the volume was rebound.

[2] The Benedictional and the "Missal" are not unnaturally regarded, by those who see them in the same library, as companion volumes. But they came to the Library as parts of different collections. The "Missal" came from Jumièges, the "Benedictional" from the Cathedral Library, where it had apparently been since before 1128.

Robert's consecration coincides with that of the death of Æthelgar; and the hypothesis that Æthelgar's Pontifical may have been obtained by Emma on his decease, as a possession for her brother, is rather a tempting one. On the other hand, it may perhaps weigh against the identification of "Archbishop Robert" with Robert of Rouen, that none of those additions to the original contents of the book which were evidently made after its transference to Normandy appears to be of a date earlier than 1050, and that there is, as we have seen, some ground for supposing that the book was still at Canterbury at a time at least thirty years after the death of Æthelgar, when the long pontificate of Robert of Rouen was more than half completed.

On the whole, it may be said that while the evidence of the Rouen list, and the fact that the book was for centuries the property of the Cathedral Church of Rouen, seem to be in favour of Dom Tassin's view, the question of ownership can hardly be decided with certainty. If the evidence does not warrant a decision in favour of Robert of Normandy, it certainly does not warrant a decision in favour of Robert of Jumièges; and it would seem that some of those who have followed the lead of Abbé Saas have been influenced by the tendency to associate the "Benedictional" with the Sacramentary given to Jumièges by the English Archbishop, and by the belief that it, as well as the Sacramentary, formed part of the Jumièges collection of MSS.[1]

So much as this, however, is clear—that the "Benedictional," written at first for use in England, passed into Normandy, probably before the middle of the eleventh century, and has since remained there. The additions made from time to time to the original contents of the volume are concerned, for the most part, with matters for which it at first contained no provision. In some cases their Norman character is clearly marked: thus the order for a Provincial Council is clearly for the province of Rouen: the additional section relating to the Ordination of Bishops provides for the profession of obedience to the see of Rouen: the order "ad ducem constituendum," though it contains no mention of the particular duchy, was

[1] Thus Mr. W. H. Frere, in his account of the MS. (*Alcuin Club Collections*, vol. iii.), speaks of it as having been written at Winchester for Archbishop Robert (1050–1052), and subsequently at Jumièges. This confusion may perhaps be due in part to the fact that Martène frequently cites an English Pontifical which he found at Jumièges. But this was not the Pontifical of Archbishop Robert (which Martène also cites as a Rouen MS.) but the kindred Pontifical (now also in the Public Library at Rouen) known as *Pontificale Lanaletense*.

apparently written at a later date than these sections, and therefore must also belong to Normandy. To Normandy also may be assigned the writing of the matter on the preliminary leaves,[1] consisting of extracts from various patristic authors, and of the declaration of belief concerning the Eucharist which, in the order for the Provincial Council, is attributed to the Council of the Province of Rouen held in 1063, under the presidency of S. Maurilius.

The order for "constituting" the Duke has apparently been constructed from the material furnished by the "Consecratio Regis," which forms part of the original contents of the Pontifical. Some portions of this order have been omitted, others have been altered, to suit the conditions of the case for which the new order was intended to serve. The additional section relating to the consecration of Bishops provides for the detailed examination of the Bishop-elect, and for some modifications of the order contained in the older part of the book. But the changes are not of any very great importance. It may be supposed that, with the exception of the "Consecratio Regis," for the use of which there would be no occasion in the dukedom of Normandy, the Pontifical offices of the original MS. continued to be used in Normandy just as they stood, or with alterations of the slightest character.

It is not at all surprising that this should be the case. If the account generally given of the "Pontifical of Egbert," which represents it as a tenth-century copy of an earlier English Pontifical, be correct, the same thing had probably occurred at an earlier date; and the case of another manuscript already mentioned, the *Pontificale Lanaletense*, furnishes another parallel. It has been doubted whether this book was actually written in England or in France; it certainly seems to have been in use in Brittany; and, if written there, its contents were probably copied for the most part from an English book nearly contemporary with the "Benedictional" of Archbishop Robert, with which, in most of the offices, as well as in its collection of Episcopal benedictions, it is generally in close agreement. The most notable departure from this agreement is in the order for the Coronation of a King. In the "Benedictional," as in the majority of the English Pontificals anterior to the Norman Conquest, the order is that which is commonly associated with the name of Ethelred, and which was probably introduced in the time of S. Dunstan.[2] The "Pontifical of Egbert" and *Pontificale*

[1] The contents of these leaves, not strictly forming part of the Pontifical, have not been included in this volume.

[2] Mr. E. W. Robertson (*Historical Essays*, 1872) seems inclined to adopt Waitz's suggestion, and to connect the adoption of this new order with the coronation of

Lanaletense both retain what seems to have been the older order, which probably stood in the books from which they were copied. They seem, when regarded as the representatives of those older books, to take their place within, and at the beginning of, the series of English Pontificals which illustrate the variations of usage, and the development of this class of Service-books, not only in England, but also in the neighbouring parts of the Continent, in the period before the Norman Conquest.

In the notes on the Pontifical offices contained in the present volume an attempt has been made to indicate the extent and character of the variations which the books of this group display with regard to the arrangement of each of the offices. The differences are for the most part unimportant: nor do they serve to furnish sufficient grounds for any very exact conclusions as to the mutual relation of the books. Where two or more of the MSS. are found, as sometimes happens, to be in very close agreement in regard to some portions of their contents, it will generally appear that, in regard to some other portion, they diverge, and one or other of them agrees with some other member of the larger group.

The "Pontifical of Egbert," while the date of the book from which it is copied (assuming that it is directly derived, at least in the main, from a single earlier MS.) cannot be accurately determined, seems to represent an earlier stage than any other book of the group which has come down to us in a form practically complete. Two fragmentary Pontificals seem, however, to stand near it: one of these, the earliest[1] of the fragments now combined in the British Museum MS. Claudius A. iii., shows a close affinity to it in certain respects; and the Sidney Sussex College MS. Δ. 5. 15, which contains (of matter common to other books of the group) only forms relating to Ordination, is in almost exact agreement, so far as these forms extend, with the early portion of MS. Claudius A. iii.[2]

The original portions of *Pontificale Lanaletense*,[3] the "Pontifical

Edgar at Bath in 973, rather than with the crowning of either of Edgar's sons. S. Dunstan was the officiant at all three coronations, and it is perhaps more likely that he followed in the later cases the same order which was employed in the coronation of Edgar than that he adopted a new order either for Edward or for Ethelred. The crowning of Edgar was an occasion when a new order may well have been adopted, and the fact that it was long delayed allowed more time for the preparation of a carefully constructed order than would in ordinary cases have been available.

[1] I exclude for this purpose the collection of Episcopal Benedictions which forms part of the same volume, a portion of which may perhaps be earlier than any of the fragments containing Pontifical offices which are bound up with it.

[2] The fragment in Claud. A. iii. is apparently of the tenth, the Sidney Sussex MS. of the latter part of the eleventh century.

[3] See above, p. xv.

of S. Dunstan,"[1] and the book of Archbishop Robert, show a large amount of agreement: this is perhaps most marked in the case of the last two. But the agreement between them does not extend to the whole of their contents: they have apparently drawn their material in some cases from different sources. The second (in point of date) of the fragments contained in MS. Claudius A. iii. seems to stand near to these: in one case where S. Dunstan's book differs from that of Archbishop Robert, it agrees with the latter. The handwriting of this fragment appears to be rather later than that of Archbishop Robert's book. A litany which forms part of its contents includes the names of several saints specially venerated at Canterbury. Of these the name of S. Alphege is written in capitals, while that of S. Dunstan is marked for repetition.

The original portion of the contents of the Pontifical known as that of Bishop Sampson of Worcester (Corpus Christi College, Cambridge, MS. 146) proceeds apparently from Winchester, and probably from the Old Minster. As might be expected, it shows a good deal of agreement with Archbishop Robert's book, but in some cases it agrees with that of S. Dunstan. It is of a later date than the MSS. of the last-mentioned group, and shows some additions and a slight development of ceremonial. In the section relating to Ordinations, it stands rather apart from the older books. The eleventh century Canterbury Pontifical in the same Library (MS. 44) shows a somewhat wider divergence from the earlier MSS. than the Winchester Pontifical: most of its offices appear to have undergone a certain amount of revision and expansion either by way of additional details or by the lengthening of the prayers.[2]

Nearer in some respects to the earlier MSS. than either of these two, and therefore probably representative, like Egbert's Pontifical, of a MS. a good deal earlier than the date at which it was itself written, is the Pontifical associated with the name of S. Thomas of Canterbury, now in the Public Library of Douai. The MS. itself is assigned to the twelfth century;[3] but

[1] MS. Lat. 943 of the Bibliothèque Nationale, Paris. It is assigned to the latter part of the tenth century.

[2] Some of the details in the *Consecratio Regis* contained in this MS. seem to point to the accession of Edward the Confessor as the time when this part of its contents was revised. The British Museum MS. Add. 28,188, which Mr. Frere believes to have been written for Herbert de Losinga, Abbot of Ramsey, and Bishop (1091–1119) of Thetford and Norwich, agrees with the Canterbury book in the details of its order for the Consecration of a Church; but its date falls, apparently, after the Conquest.

[3] Some parts of the contents of the MS., as well as the tradition concerning its ownership, may point to Canterbury as the place for which the book was written; but the names of saints which appear in the longer litany of its order for the Consecration of a Church seem to suggest that the scribe followed, at least in part of his work, a MS. written at Winchester or intended for use by a Bishop of that see.

in spite of its late date it presents so much resemblance to the earlier books as to make it worth while to take some account of it in connection with them.

All the Pontifical offices contained in the "Benedictional" of Archbishop Robert are to be found also in other books of the series. On the other hand, it differs from the majority of the other books of the group by way of omission. Its contents include no forms relating to the trial by Ordeal. In this respect, however, it agrees with the "Pontifical of Egbert." The absence of such forms does not, of course, indicate that they were not employed by the possessors of the books which omit them: they were most probably provided in another volume.

It is perhaps unnecessary to say that the limitation of the comparisons attempted in the notes to a small number of English Pontificals does not imply that these books ought to be regarded as standing by themselves, apart from books of the same class which had their origin and their use elsewhere than in England. It is hardly to be supposed that either the formation or the development of the English Pontificals was independent of external influence: the importance of the group in which the Pontifical of Archbishop Robert has its place is not greater than that which would belong to any compact group of similar books of equally early date proceeding from any other region equally well defined. Some limitation in the range of comparison, however, was necessary; and it appeared to be on the whole best to confine the comparison, as a rule, to those books which, in point of time and place, stood nearest to the text, and thus to show how far the text itself might be regarded as representative of the region and the period to which it belongs.

With regard to the collection of Episcopal benedictions which forms the first part of the contents of the volume, it may be said that it presents few points of special interest. Except for the benedictions for the festivals of the saints specially venerated in the New Minster, S. Grimbald and S. Judoc, and for a series of ferial benedictions which have for their theme the account of the Days of the Creation in the first chapter of Genesis, there is little in either division of the series which is at all unusual. The greater part of the benedictions which make up the whole series, and almost the whole of those which make up the division containing benedictions *per anni circulum*, are to be found not only in the MSS. with which, so far as its Pontifical offices are concerned, Archbishop Robert's book is most closely in agreement, but also in the "Pontifical of Egbert" and the Benedictional of St. Æthelwold. The

collection which forms the basis of this series had an influence on the benedictions of the English Pontificals which may be traced in later books as well as in those of the earliest group. But it was by no means limited to England: the comparison of even a small number of authorities will suffice to show that its use was widely extended.

In the editing of the text use was made, in the first place, of a transcript given to the Society by the late Mr. S. S. Lewis, for whom it had been made at Rouen under the direction of the late Abbé Sauvage. From this transcript, after revision, the text was printed, and the sheets were carefully collated with the MS. at Rouen by Mr. L. G. Wickham Legg. The spelling of the MS. has been followed throughout; and the punctuation of the MS. has also been followed, with certain exceptions. The stop most frequently used by the original scribe is the simple point (.); but it is used with a difference in value corresponding to its position in relation to the line. It seemed impracticable to reproduce these distinctions accurately in printing; and they have therefore been disregarded, the point being placed in all cases at the usual level. In the lists of *capitula* the scribe's usage with regard to the omission or insertion of a point at the end of each heading, and before and after numerals, is irregular. In the text, he frequently omits the point at the end of a sentence. In the printed text numerals are in all cases followed, but not preceded, by a point; and the point has been added at the end of headings and sentences where the scribe had omitted it. The later additions to the original contents of the MS. are distinguished by being printed in smaller type.

Where musical notation occurs in the MS. the fact is indicated by the use of asterisks placed at the beginning and end of the words noted.

The two lithographic plates representing the miniatures and decorative work of the MS. are from drawings made for the late Mr. S. S. Lewis: for these the Society is indebted to the kindness of Mrs. Lewis. The collotype plates illustrating the handwriting of particular pages were made from photographs taken for the Society at Rouen.

In conclusion, I must express my thanks not only to the Chairman of the Council and to the Treasurer of the Society for such help as they never fail to give to those who are engaged in its work, but to others who have in various ways rendered me useful assistance. In particular, I would desire to acknowledge the aid which I have received from the transcripts

and notes placed by the Dean of Carlisle at the disposal of the Society; while to Mr. L. G. Wickham Legg my gratitude is especially due, not only for the work of comparing the printed sheets with the MS., of which I have already made mention, but also for the use of his transcript of the *Pontificale Lanaletense*, and for information as to the contents of the series of Episcopal Benedictions in the Pontifical of S. Dunstan, which had not been included by the Dean of Carlisle in his transcript of that MS.

H. A. WILSON.

MAGDALEN COLLEGE, OXFORD,
17*th November*, 1902.

BENEDICTIONAL

OF

ARCHBISHOP ROBERT.

Plate I.



BENEDICTIONAL OF ARCHBISHOP ROBERT

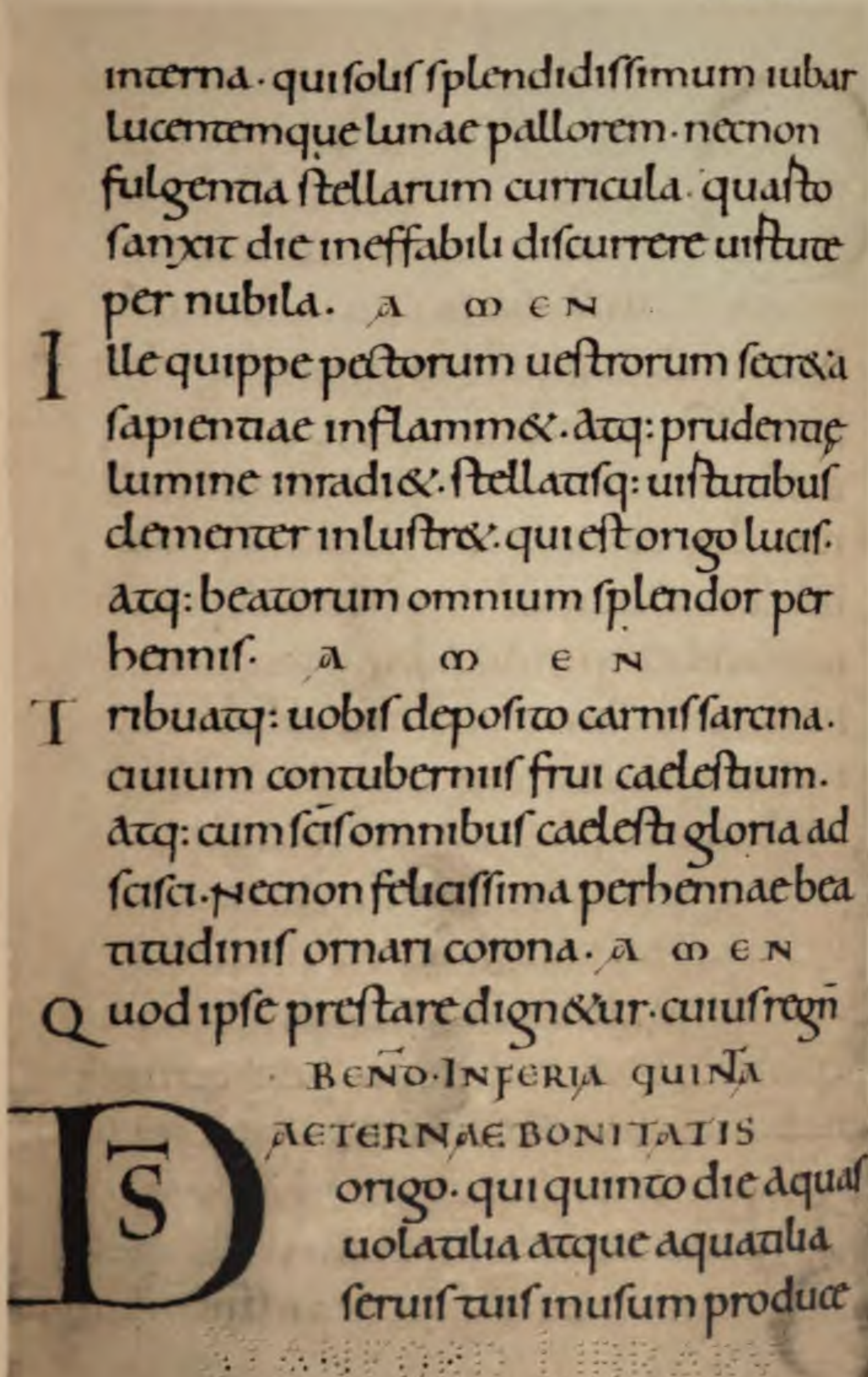
Fol. 29 v.

Plate II.



BENEDICTIONAL OF ARCHBISHOP ROBERT

Fol. 30.



interna. qui solis splendidissimum iubar
lucentemque lunae pallorem. necnon
fulgentia stellarum curricula. quasto
sanxit die ineffabili discurrere uirtute
per nubila. AMEN

Ille quippe pectorum uestrorum secreta
sapientiae inflammet. atq; prudentię
lumine inradiet. stellatisq; uirtutibus
clementer inlustret. qui est origo lucis.
atq; beatorum omnium splendor per
hennis. AMEN

Tribuatq; uobis deposito carnis sarcina.
ciuium contuberniis frui caelestium.
atq; cum scis omnibus caelesti gloria ad
sciscí. Necnon felicissima perhennae bea
titudinis ornari corona. AMEN

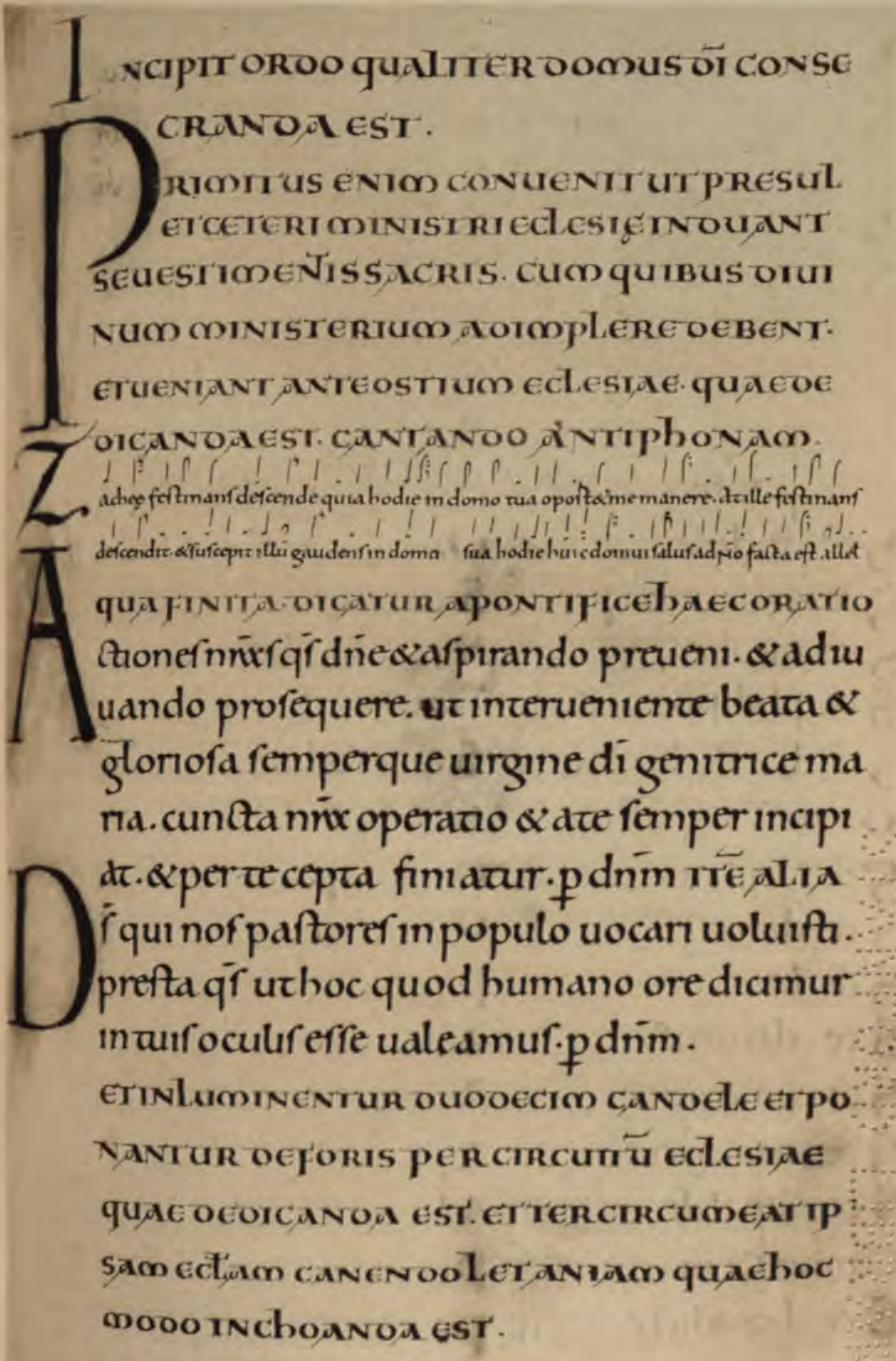
Quod ipse prestare dignetur. cuius regni

BENĎ. IN FERIA QUINTA

DS AETERNAE BONITATIS
origo. qui quinto die aquas
uolatilia atque aquatilia
seruis tuis in usum producę

BENEDICTIONAL OF ARCHBISHOP ROBERT

Fol. 67 v.



INCIPIT ORDO QUALITER DOMUS DĪ CONSECRANDA EST.

PRIMITUS ENIM CONUENIT UT PRESUL ET CETERI MINISTRI ECLESIĘ INDUANT SE UESTIMENTIS SACRIS. CUM QUIBUS DIUINUM MINISTERIUM ADIMPLERE DEBENT. ET UENIANT ANTE OSTIUM ECLESIAE. QUAE DEDICANDA EST. CANTANDO ANTIPHONAM.

Zachee festinans descende quia hodie in domo tua oportet me manere. At ille festinans descendit & suscepit illu gaudens in domu sua hodie huic domui salus a dño facta est alla.

QUA FINITA DICATUR A PONTIFICE HAEC ORATIO. Actiones nr̃as q̃s dñe & aspirando preueni. & adiuuando prosequere. ut interueniente beata & gloriosa semperque uirgine dī genitrice maria. cuncta nr̃a operatio & a te semper incipiat. & per te cepta finiatur. p dñm. ITEM ALIA. Ds qui nos pastores in populo uocari uoluisti. presta qs ut hoc quod humano ore dicimur in tuis oculis esse ualeamus. p dñm.

ET INLUMINENTUR DUODECIM CANDELE ET PONANTUR DEFORIS PER CIRCUITU ECLESIAE QUAE DEDICANDA EST. ET TER CIRCUMEAT IPSAM ECL̃AM CANENDO LETANIAM QUAE HOC MODO INCHOANDA EST.

BENEDICTIONAL OF ARCHBISHOP ROBERT

Fol. 95.

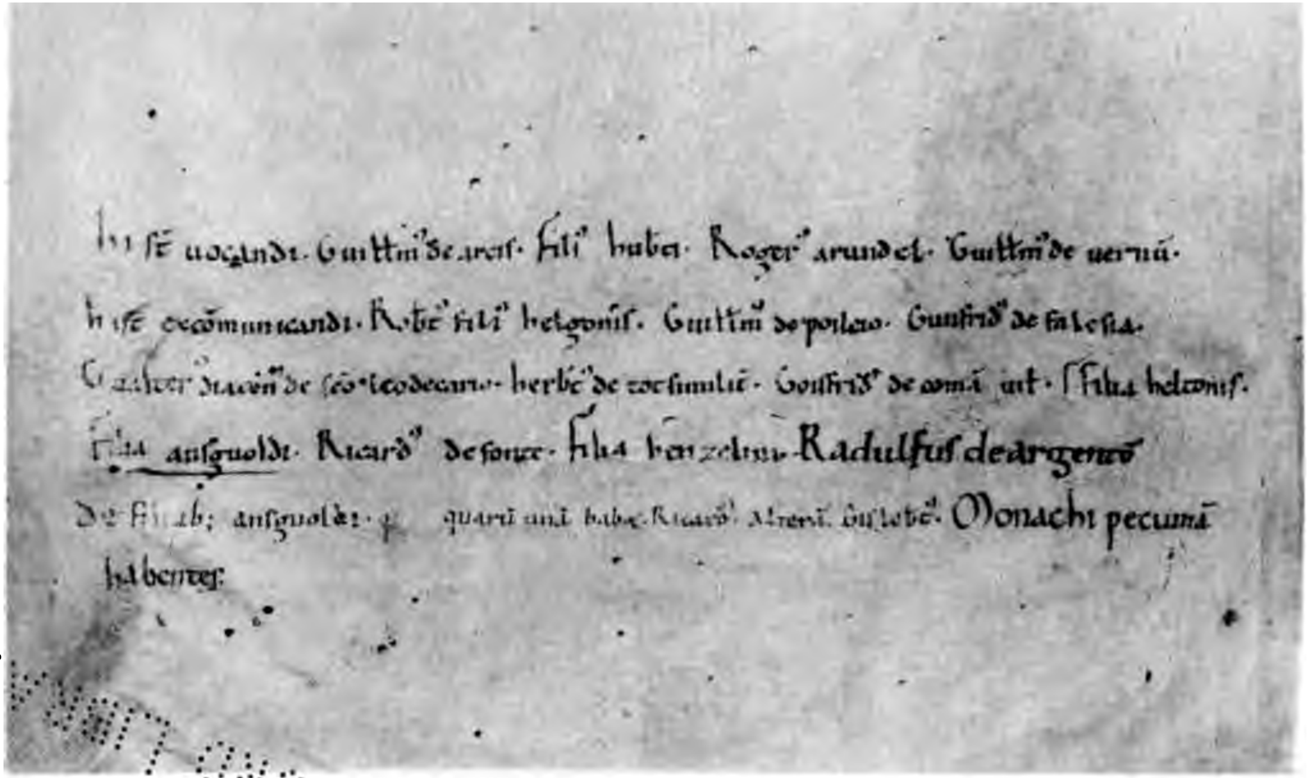
Plate V.



BENEDICTIONAL OF ARCHBISHOP ROBERT

Fol. 187 v.

Plate VI.



Hi s[un]t uocandi. Guillelmi de arcis. Fili[us] hubert. Roger[ius] arundel. Guillelm[us] de uernu[n].
Hi s[un]t excommunicandi. Robert[us] fili[us] helgonis. Guillelm[us] de portes. Gaufrid[us] de falesia.
Galter diacon[us] de s[an]c[t]o leodegario. herbert[us] de totsimulit. Goisfrid[us] de corna int. Filia helgonis.
Filia ansguoldi. Ricard[us] de fonte. Filia henzelini. Radulfus de argento.
De filiab[us] ansguoldi ... quaru[m] una habet Ricard[us] ... Monachi pecunia[m] habentes.

BENEDICTIONAL OF ARCHBISHOP ROBERT

Fol. 191 v (lower portion).

[Benedictionarius Roberti Archiepiscopi.]

Incipiunt capitula per anni circulum. [fol. 4v.

I. Benedictio in uigilia natalis christi.
II. Benedictio in nocte ad missam.
III. Benedictio in primo mane.
IIII. Benedictio in die natalis christi.
V. Benedictio in octauis domini.
VI. Benedictio in dominica i. post natale christi.
VII. Benedictio in theophania domini.
VIII. Benedictio in dominica i. post epiphaniam.
IX. Benedictio in dominica secunda.
X. Benedictio in dominica tertia.
XI. Benedictio in dominica quarta.
XII. Benedictio in dominica quinta.
XIII. Benedictio in dominica sexta.
XIIII. Benedictio in septuagesima.
XV. Benedictio in sexagesima.
XVI. Benedictio in quinquagesima.
XVII. Benedictio cinerum in capite ieiunii.
XVIII. Benedictio in die ad missam.
XVIIII. Benedictio initio xl.
XX. Benedictio in dominica ii.
XXI. Benedictio in dominica iii.
/XXII. Benedictio dominica quarta in xl. [fol. 5.
XXIII. Benedictio dominica quinta in xl.
XXIIII. Benedictio ad ramos palmarum benedicendum.[1]
XXV. Item alia. Item alia.
XXVI. Benedictio ipso die ad missam.
XXVII. Item alia de passione christi.
XXVIII. Consecratio crismatis et olei in caena domini.
XXVIIII. Benedictio ad mandatum ipso die.
XXX. Benedictio in sabbato sancto.

[1] bd. MS.

LXVI. Benedictio dominica xiiii. post octabas pentecosten.
LXVII. Benedictio dominica xv. post octabas pentecosten.
LXVIII. Benedictio dominica xvi. post octabas pentecosten.
LXVIIII. Benedictio dominica xvii. post octabas pentecosten.
LXX. Benedictio dominica xviii. post octabas pentecosten.
LXXI. Benedictio dominica xix. post octabas pentecosten.
LXXII. Benedictio dominica xx. post octabas pentecosten.
LXXIII. Benedictio dominica xxi. post octabas pentecosten.
LXXIIII. Benedictio dominica xxii. post octabas pentecosten.
LXXV. Benedictio dominica xxiii. post octabas pentecosten.
LXXVI. Benedictio dominica xxiiii. post octabas pentecosten.
LXXVII. Benedictio de aduentu ihesu christi.
LXXVIII. Benedictio dominica ii. aduentus domini.
LXXVIIII. Benedictio dominica iii. aduentus christi.
LXXX. Benedictio dominica quae ante natale est.
LXXXI. Benedictio in ieiuniis quattuor temporum.
LXXXII. Item alia feria iiii. de ieiunio.
LXXXIII. Item alia sabbato de ieiunio.[1]

[1] Fol. 6v. is blank. Fol. 7 and 7v. were also originally left blank. The benedictions which follow on fol. 7 were probably written in the end of the twelfth or beginning of the thirteenth century.

/[O]mnipotens[1] deus qui unigenitum filium suum misit in [fol. 7. terris in similitudinem carnis peccati . ipse uos absoluat ab omni contagione delícti. *Amen.*

Et qui eum patriarcharum presagiis . prophetarum oraculis . angelica allŏcutione . fecit[2] predicere[3] . uos eius natiuitatem congruo preuenire honore et uenientem digna faciat[2] celebrare deuotione. *Amen.*

Sicque eum ab omni sorde inmunes suscipiatis . ut uenientem iudicem securi uideatis. *Amen.*

Quod ipse.

[D]eus[1] qui hunc diem[4] incarnati uerbi luce fecit splendescere . uos fugatis tenebris uirtutum luce faciat radiare. *Amen.*

Oriatur in uobis uerus sol iusticiae . ut ad gaudia perueniatis claritatis ęterne. *Amen.*

Dominicę natiuitatis sollempnia sic annua deuotione celebretis . ut ad ea quę non sunt annua sed continua feliciter peruenire possitis. *Amen.*

Quod ipse prestare dignetur.[5]

[1] The initials of these words have been left for the rubricator to insert, and have not been inserted.

[2] Added in margin.

[3] Perhaps for predici, or for predicari.

[4] Added above line.

[5] The verso of fol. 7 is left blank.

/BENEDICTIO AD MISSAM IN UIGILIA NATALIS IHESU CHRISTI. [fol. 8.

OMnipotens deus qui incarnatione unigeniti sui mundi tenebras effugauit . et eius gloriosa natiuitate hanc sacratissimam noctem inradiauit . effugiat[1] a uobis tenebras uitiorum . et inradiet corda uestra luce uirtutum. *Amen.*

Quique eius sacratissimę natiuitatis gaudium magnum pastoribus ab angelo uoluit nuntiari . ipse super uos benedictionis suae gratissimum imbrem infundat . atque ipso pastore uos ad aeternorum gaudiorum pascua aeterna perducat. *Amen.*

Et qui per eius incarnationem terrena caelestibus sociauit . internae pacis et bonae uoluntatis uos nectare repleat . et caelestis militiae consortes efficiat. *Amen.*

Quod ipse prestare.

Benedictio dei.

/BENEDICTIO AD MISSAM IN NOCTE. [fol. 8v.

POpulum tuum quesumus domine pio fauore prosequere . pro quo dignatus es in hac sacratissima nocte tuam mundo presentiam exhibere. *Amen.*

A cunctis eum aduersitatibus paterna pietate custodi . pro quo in mundo hoc in tempore dignatus es ex uirgine nasci. *Amen.*

Utinam[2] te redemptorem suum semper intellegat . et tuam ueraciter gratiam comprehendat. *Amen.*

Quod ipse prestare dignetur. *Amen.*

ITEM IN PRIMO MANE.

DEus qui non solum genus humanum [cond]ere[3] . sed etiam te nascente uo[luisti][4] hominem de terris ad astra transire . preces supplicum respice . ut qui te post longas tenebras hodie natum lumen agnoscunt . aeternae uisionis luce perfrui mereantur. *Amen.*

Complectere hunc populum in ecle[5]

[1] *leg.* effuget.
[2] Perhaps for ut.
[3] The first syllable is omitted in the MS.
[4] The last three syllables are omitted in the MS.
[5] The end of the benediction is lost.

/[BENEDICTIO IN DIE.] [fol. 9.

BEnedicat[1] uos omnipotens dominus. uestramque ad superna excitet intentionem. qui hunc sacratissimum diem natiuitate filii sui fecit esse solempnem;

/Et qui eum qui panis est angelorum in presepi [fol. 9v. ecclesię cibum fecit esse fidelium animalium. Ipse uos et in presenti degustare faciat ęternorum dulcedinem gaudiorum. et in futuro perducat ad satietatem ęternorum premiorum. *Amen.*

Quique eius infantiam uilibus indui uoluit pannis. ipse uos cęlestium indumentorum induat ornamentis. *Amen.*

Quod ipse prestare.

BENEDICTIO IN OCTABIS DOMINI.

OMnipotens deus cuius unigenitus hodierna die ne legem solueret quam adinplere uenerat corporalem suscepit circumcisionem. spiritali circumcisione mentes uestras ab omnibus uitiorum incentiuis expurget. et suam in uos benedictionem infundat. *Amen.*

Et qui per moysen legem dedit. ut per mediatorem nostrum benedictionem daret. exuat uos mortificatione uitiorum. et faciat perseuerare in nouitate uirtutum. *Amen.*

Quo sic in septenarii[2] numeri perfectione /in hoc [fol. 10. saeculo uiuatis. et in septenario inter beatorum spirituum agmina requiescatis. quatinus in octaua resurrectione renouati. iubilei remissione ditati. ad gaudia sine fine mansura perueniatis. *Amen.*

Quod ipse prestare dignetur.

DOMINICA I. POST NATALE DOMINI.

DEus qui unigenitum suum misit in mundum ut eum saluaret. eiusdem salutis uos participes efficiat. et in ea perseuerabiles reddat. *Amen.*

Iram quae super infideles manet a uobis amoueat. et ab ea uos in perpetuum liberos efficiat. *Amen.*

Spiritum sanctum uobis attribuat. eiusque donis uos affatim exuberari concedat. *Amen.*

Quod ipse prestare dignetur cuius regnum et imperium.

[1] The whole of the text on the recto of fol. 9 is written in gold, within an ornamental border.

[2] Perhaps for senarii.

/BENEDICTIO IN THEOPHANIA CHRISTI. [fol. 10v.

DEus lumen uerum qui unigenitum suum hodierna die stella duce gentibus uoluit reuelare . sua uos dignetur benedictione ditare. *Amen.*

Quo exemplo magorum mystica domino ihesu christo munera deferentes . spreto antiquo hoste . spretisque contagiis uitiorum . ad aeternam patriam redire ualeatis per uiam uirtutum. *Amen.*

Detque uobis ueram mentium innocentiam . qui super unigenitum suum spiritum sanctum demonstrari uoluit per columbam . eaque uirtute mentes uestrae exerceantur ad intellegenda diuinae legis archana . qua in chana galileae limpha est in uinum conuersa. *Amen.*

Quod ipse prestare dignetur.

DOMINICA I. POST EPIPHANIAM.

DEus qui filii sui temporalem pueritiam fecit esse mirabilem . spiritu prudentiae corda uestra illustra/re [fol. 11. ac docere dignetur. *Amen.*

Quique illum parentibus temporaliter subdi uoluit . ipse uos humilitatis et pietatis muneribus mirabiliter informet. *Amen.*

Et qui eum sapientia . etatae[1] . et gratia proficere tribuit . spiritalium uobis profectuum incrementa propitius largiatur. *Amen.*

Quod ipse prestare dignetur.

DOMINICA SECUNDA.

DEus qui sua mirabili potestate aquam uertit in uinum . uos a uetustate subtractos . in beatae uitae transferat nouitatem. *Amen.*

Et qui nuptiis interesse uoluit . ut earum sua presentia comprobaret bonum . ipse uobis castitatis et sobrietatis perpetuae conferat donum. *Amen.*

Ipse etiam uobis sanctarum scripturarum intellegentiam tribuat spiritalem . qui aquas in uina uertendo hoc ipsum uoluit designare. *Amen.*

Quod ipse.

[1] *leg.* etate.

/DOMINICA TERTIA. [fol. 11v.

OMnipotens deus uos ab omnium peccatorum maculis emundet . qui [le]prosum [1] supplicem tactu proprio dignatus est emundare. *Amen.*

Quique centurionis seruum non aspernatus est uisitare . ipse cordium uestrorum hospitium dignetur misericorditer introire. *Amen.*

Sicque uos fidei suae plenitudine informet . ut cum sanctis suis in caelorum regno accumbere concedat. *Amen.*

Quod ipse prestare dignetur.

DOMINICA QUARTA.

TEmptationum omnium a uobis dominus pericula remoueat . et perturbationum procellas miseratus excludat. *Amen.*

Temptatoris fraudes atque molimina dissoluat . et uos adversus eum cautos atque inuincibiles faciat. *Amen.*

Continua pacis uobis munera tribuat . et uos in portu tranquillitatis ac securita/tis propitiatus constituat. *Amen.* [fol. 12.

Quod ipse prestare dignetur.

DOMINICA QUINTA.

DEus qui bonorum semen in sua eclesia serere consueuit . in uobis illud conseruare atque multiplicare numquam desistat. *Amen.*

Zizaniorum superseminatorem a uobis procul repellat . et sui uerbi pabulo uos indesinenter reficiat. *Amen.*

Ut cum dies iudicii aduenerit a reprobis separati . ad dexteram iudicis sistamini . et beatissimo ipsius regno collocemini. *Amen.*

Quod ipse prestare dignetur.

DOMINICA SEXTA.

DEus qui mare suis pedibus fecit esse calcabile . uobis quicquid est noxium ipse substernat. *Amen.*

Contrarios inmundorum spirituum motus conpescat . et uos in sua pace confirmet. *Amen.*

Crucis suae naui [2] inter mundi fluctibus [3] gubernat [4] . et in litus beatae perhennita/tis perducat. *Amen.* [fol. 12v.

Quod ipse prestare dignetur.

[1] The first syllable of this word is left out in the MS.
[2] *leg.* nauim. [3] *leg.* fluctus. [4] *leg.* gubernet.

Benedictio in Septuagesima.

OMnipotens deus ita stadium uestri cursus dirigere dignetur. ut brauium uos aeternae uitae comprehendere faciat. *Amen.*

Et ita uos abstinentiae armis circumdet. ut nullis huius uitae operibus retardemini. *Amen.*

Quique uos uineam suam uocauit. uobisque sanctos operarios mittere dignatus est. ipse uos sua gratia dignetur excolere. ut denario uitae perhennis remunerare non abnuat. *Amen.*

Quod ipse prestare dignetur.

Dominica Sexagesimae.

DEt uobis dominus omnipotens magna mysteria regni sui. qui iam dare dignatus est auditum uerbi sui. *Amen.*

Sicque mentes uestras seminis sui copia repleat. ut in uobis illud sibi placite fructifi/care concedat. *Amen.* [fol. 13.

Et ita uos ab omni temptatione muniat. quatinus triceni. sexageni. atque centeni fructus. pro suae gratiae distributione munificentiam tribuat. *Amen.*

Quod ipse prestare dignetur.

Benedictio in Quinquagesima.

OMnipotens deus sua uos benedictione confirmet. et inminenti quadragesimali abstinentiae aptos efficiat. *Amen.*

Quique ceco supplicanti per diuinitatis potentiam lumen restituit. cecitatem uestri cordis clementissimus inluminator abstergat. et lucis suae radiis mentes uestras benignus inlustret. *Amen.*

Quatinus uitiorum sordibus emundati. et caritatis ardore solidati. caelestem hereditatem percipere ualeatis inlesi. *Amen.*

Quod ipse prestare dignetur.

Benedictio Cinerum. in Capite Ieiunii.

OMnipotens sempiterne deus. parce metuentibus.[1]

[1] The benediction here cut short appears in full on p. 79.

/ITEM ALIA.[1] [fol. 13v.

DEus qui non mortem sed penitentiam desideras peccatorum . fragilitatem condicionis humanae benignissime respice . et hos cineres quos causa preferende humilitatis atque promerendae ueniae . capitibus nostris inponi decernimus . benedicere pro tua pietatae[2] digneris . ut qui nos cineres esse uoluisti† . et ob prauitatis nostrae meritis[3] in puluerem reuersuros cognoscimus . peccatorum nostrorum ueniam et premia penitentibus repromissa misericorditer consequi mereatur[4] . per.

BENEDICTIO AD MISSAM.

REspice pastor bone super hunc gregem . et tribue ut qui terrenis abstinent cibis . spiritualibus pascantur alimoniis . et quem diuinis reficere[5] tribuis sacramentis . ab omnibus propitius absolue peccatis. *Amen.*

Dá eis sic in diebus ieiuniorum suam . /componere [fol. 14. uitam . ut non inueniantur uoluntates eorum a tua uoluntate dissimiles . sed sint semper in omnibus tuis preceptis obtemperantes. *Amen.*

Et ita hanc omnem familiam tua benedictione sanctifica . ut eorum ieiunia oculis tuae pietatis sint semper accepta . et ad desideratum sanctae resurrectionis tuae diem eos mundo corde et corpore pro tua pietate iubeas presentari. *Amen.*

Quod ipse prestare dignetur.[6]

BENEDICTIO INITIO QUADRAGESIMAE.

BEnedicat uos omnipotens deus . qui quadragenarium numerum in moysi et heliae necnon mediatoris nostri ieiunio consecrauit . concedatque uobis ita prȩsentis uitȩ dispensationem transigere . ut accepta[7] a patrefamilias remunerationis denario . perueniatis ad peccatorum omnium /remis- [fol. 14v. sionem . et ad gloriosam cum omnibus sanctis resurrectionem. *Amen.*

Detque uobis spiritualium uirtutum uictricia arma . quibus exemplo domini deuincere ualeatis antiqui hostis sagacissima temptamenta. *Amen.*

Quo non in solo pane sed in omni uerbo quod de ore eius procedit . spiritalem sumentes alimoniam . per ieiuniorum

[1] At the top of the page a later hand has added *In dedicatione basilicae.*
[2] *leg.* pietate.
[3] *leg.* merita.
[4] *leg.* mereamur.
[5] *leg.* refici.
[6] *leg.* digneris.
[7] *leg.* accepto.

obseruationem . et ceterum[1] bonorum operum exhibitionem . percipere mereamini inmarcescibilem gloriae coronam. *Amen.*

Quod ipse prestare.

Dominica . Secunda in xl.

OMnipotens deus ieiunii ceterarumque uirtutum dedicator atque amator . sua uos benedictione sanctificet. *Amen.*

Accendat in uobis pię deuotionis affectum . et prebeat suum supplicantibus benignum auditum.

Quatinus mentes uestrae sinceris purificatae ieiuniis . bonorum omnium ex/uberent incrementis. *Amen.* [fol. 15.

Quod ipse prestare dignetur.

Dominica iii.[a] in Quadragesima.

OMnipotens deus ieiuniorum uestrorum uictimas clementer accipiat . et sua uos benedictione dignos efficiat. *Amen.*

Mentes uestras ita parsimoniae bono contra uitia muniat . preceptorum suorum doctrinis erudiat . caritatis dono repleat . ut in omnibus uos sibi placere concedat. *Amen.*

Quatinus presentis his quadragesimę diebus quas deuotissimę celebratis . ad paschalia festa purificatis cordibus accedere ualeatis. *Amen.*

Quod ipse prestare dignetur.

Dominica iiii. in Quadragesima.

DEus qui uos ad presentium quadragesimalium dierum medietatem dignatus est perducere . ipse uos sua miseratione /dignetur benedicere. *Amen.* [fol. 15v.

Abstinentiam uestram preteritam acceptet . futuram ita sibi placitam reddat . ut sicut abstinetis a licitis cibis . ita uos etiam a uitiis omnibus abstinere concedat. *Amen.*

Quo de preteritis et de futuris spiritualium carismatum frugibus ei grates persoluentes . ad sanctum pascha peruenire possitis indempnes. *Amen.*

Quod ipse prestare dignetur.

Dominica v. infra xl.

ACcendat in uobis dominus deus uim sui amoris . et per ieiuniorum obseruantiam infundat in uobis donum suę benedictionis gratuitae. *Amen.*

[1] *leg.* ceterorum.

Sic ei parsimoniae uictimas offeratis . ut contriti ei cordis et humiliati sacrificio placeatis. *Ame*[*n.*]

Quatinus oratio uestra ieiunii et elemosinę alis subuecta . ita ad aures uestri condito/ris ascendat . ut uos [fol. 16. eternae beatitudinis heredes . et supernorum ciuium consortes efficiat. *Amen.*

Quod ipse prestare dignetur.

Benedictio ad Ramos Palmarum.

OMnipotens sempiterne deus . auge fidem in te sperantium . et supplicum preces clementer exaudi . ueniat quesumus domine super nos misericordia tua . et benedic hos palmites oliuarum . et sicut in figura ecclesiae tuae multiplicasti noe egredientem de arca . et moysen exeuntem de aegypto cum filiis israhel . ita nos portantes palmos[1] aut ramos arborum . cum bonis actibus occurramus obuiam christo . et per ipsum introeamus in gaudium aeternum . per dominum.

Alia.

DEus qui dispersa congregas . et congregata conseruas . qui populis obuiam ihesu ramos portantibus benedixisti . benedic etiam hos ramos palmae uel arborum quos tui famuli ad gloriam nominis /tui fideliter suscipiunt . ut [fol. 16v. in quocumque loco fuerint introducti . tua benedictio subsequatur . omni aduersa ualitudine fugata . dextera tua protegat quos redemit . per dominum.

Item Alia.

DEus qui per oliuae ramum pacem terris redditam nuntiare iussisti . presta quesumus ut hos ramos palmarum caelesti benedictione sanctifices . ut cunctis populis proficiant ad salutem . per dominum.

Alia.

DEus cuius filius pro salute generis humani de caelo descendit ad terras . et adpropinquante hora passionis suae hierosolymam in asino uenire et a turbis rex appellari ac laudari se uoluit . benedicere dignare hos palmarum ceterarumue frondium ramos . ut omnes qui eos laturi sunt . ita bene-

[1] *leg.* palmas.

dictionis tuae dono repleantur . quatinus et in hoc saeculo hostis antiqui temptamenta superare . et in futuro cum palma uictoriae . et fructu bonorum operum tibi ualeant apparere . per dominum nostrum.

/BENEDICTIO IPSO DIE AD MISSAM. [fol. 17.

BEnedicat uos omnipotens deus . cui ieiuniorum maceratione et presentium dierum obseruatione placere studetis. *Amen.*

Concedatque uobis ut sicut ei cum ramis palmarum ceterarumue frondium presentari studuistis . ita cum palma uictoriae et fructu bonorum operum ei post obitum apparere ualeatis. *Amen.*

Quique unigeniti filii eius passionem puro corde creditis . mente deuota uenerari studetis . ad resurrectionis eius festa et uestrae remunerationis praemia illius fulti munimine ueniatis. *Amen.*

Quod ipse prestare dignetur.

ITEM ALIA DE PASSIONE DOMINI.

OMnipotens deus qui unigeniti sui passione tribuit uobis humilitatis exemplum . ipse concedat uobis per eandem humilitatem percipere suę benedictionis ineffabile donum. *Amen.*

/Ipsius resurrectionis percipiatis consortia . cuius [fol. 17v. patientiae ueneramini documenta. *Amen.*

Quo ab eo sempiternae uitae munus percipiatis . per cuius temporalem mortem aeternam uos euadere ualeatis. *Amen.*

Quod ipse prestare dignetur.

INCIPIT CONSECRATIO CRISMATIS ET OLEI [I]N CAENA DOMINI AD MISSAM. *Antequam dicatur.* Per quem haec omnia domine . *diaconus sumat ampullam cum oleo infirmorum . portetque ad pontificem . at ille paululum diuertens se ab altare . stans in suo gradu signet oleum in manu diaconi . hanc secrete orationem dicens.*

Emitte domine spiritum sanctum tuum paraclytum de caelis . in hanc pinguedinem olei quam de uiridi ligno producere dignatus es ad refectionem corporis . ut tua sancta benedictione sit omni ungenti tutamentum mentis et corporis . ad eua/cuandos omnes dolores omnesque infirmitates . [fol. 18.

et omnem egritudinem corporis . unde unxisti sacerdotes . reges . prophetas . et martyres . crisma tuum perfectum a te domine benedictum . permaneat in uisceribus nostris . in nomine domini nostri ihesu christi.

Hac oratione finita . ponatur oleum infirmorum supra columnam quandam seu altare . et pontifex dicat per quem haec omnia domine . semper bona.[1] Per omnia secula seculorum. ℟. Amen. *Et pontifex.* Oremus. Preceptis salutaribus. *Et dominicam orationem atque* Libe[ra]. Per omnia secula seculorum. ℟. Amen. *Et pontifex tacite signet calicem cum oblata sanctificata . nullo respondente. Diaconi uero cooperiant sacramenta in altare. Ascendente autem pontifice ad sedem suam . archidiaconus accedat cum crismate . ampullam auream cum pallio albo habens in manu sua. Et illud pallium mittens /ex parte supra dexteram. Stansque ante pontificem . et omnes* [fol. 18v. *presbiteri . et diaconi in circuitu eius. Et pontifex tribus uicibus sufflans anhelando in ampullam in modum crucis . tangens eam manu sua . dicat sonora uoce. Dominus uobiscum.* Et cum. *Sursum corda.* Habemus. *Grati*[*as*]. Dignum.

Ⱶ eterne deus . qui in principio inter cetera bonitatis et pietatis tuę munera . terram producere fructifera ligna iussisti . inter quę huius pinguissimi liquoris ministrae oliuę nascerentur . quarum fructus sacro chrismate† deseruiret. Nam et dauid prophetico spiritu gratiae tuae sacramenta prenoscens . uultus nostros in oleo exhilarandos esse cantauit . et cum mundi crimina diluuio quondam expiarentur effuso . similitudinem futuri muneris columba demonstrans . per oliuae ramum pacem /terris redditam nuntiauit. Quod in [fol. 19. nouissimis temporibus manifestis est effectibus declaratum . cum baptismatis aquis omnium criminum commissa delentibus . haec olei unctio uultus nostros iocundos efficit ac serenos . Inde etiam moysi famulo tuo mandatum dedisti . ut ááron fratrem suum prius aqua lotum per infusionem huius unguenti constitueret sacerdotem. Accessit ad hoc amplior honor . cum filius tuus ihesus christus dominus noster lauari a iohanne undis iordanicis exegisset . et spiritu sancto in columbae similitudine desuper misso . unigenitum tuum in quo tibi optime placuisset testimonio subsequentis uocis ostenderes . et hoc illud esse manifestissime comprobares . quod eum oleo letitiae pre consortibus suis[2] ungendum dauid propheta cecinisset.

Te igitur deprecamur domine sancte pater omnipotens aeterne deus . per eundem /ihesum christum filium [fol. 19v. tuum dominum nostrum . ut huius creaturae pinguedinem

[1] A later hand has inserted *usque.*

[2] Originally written *tuis.*

sanctificare tua benedictione digneris. et sancti spiritus ei admiscere uirtutem. cooperante potentia christi tui. a cuius sancto nomine chrisma nomen accepit. Unde unxisti sacerdotes reges. et prophetas et martyres. ut sit his qui renati fuerint ex aqua et spiritu sancto chrisma salutis. eosque eternae uitae participes. et caelestis gloriae facias esse consortes. per eundem dominum nostrum ihesum christum qui t[ecum] u[iuit] et r[egnat] d[eus] i[n] u[nitate] s[piritus] s[ancti] p[er] o[mnia] s[ecula] seculorum. a[men.]

Et pontifex signet chrisma principale in modum crucis tribus uicibus cum pollice. et insufflet iterum tribus uicibus cum halitu in modum crucis. et subdiaconus suscipiens de manu archidiaconi. portet cunctis in presbiterio stantibus ad osculandum.

Alter uero diaconus sequitur cum ampulla argentea habens oleum exorcizatum uestitus pallio fusco ex/panso supra [fol. 20. *humerum sinistrum. accedens ad pontificem. at ille submissa uoce benedicat oleum sanctum dicens.*

DEus qui uirtute sancti spiritus tui inbecillarum mentium rudimenta confirmas. te oramus domine ut uenturis ad beatae regenerationis lauacrum tribuas per unctionem istius creaturae purgationem mentis et corporis. ut si quae illis aduersantium spirituum inhesere reliquiae. ad tactum sanctificati olei huius abscedant. Nullis spiritalibus nequitiis locus. nulla refugis uirtutibus sit facultas. nulla insidiantibus malis latendi licentia relinquatur. Sed uenientibus ad fidem seruis tuis. et sancti spiritus tui operatione mundandis sit unctionis huius preparatio utilis ad salutem. Quam etiam caelestis regenerationis natiuitate in sacramento sunt baptismatis adepturi. per eundem dominum nostrum filium tuum. qui uenturus est iudicare uiuos et mortuos et seculum per ignem. amen.

|Finita oratione nullo respondente ab accolitis de- [fol. 20v. *feratur ad salutandum. et in secretario ponatur. Hoc peracto. reuertatur pontifex ad altare. et communicante eo atque clero omnique populo. dicat orationem quae ad complendum continetur.*

EODEM DIE BENEDICTIO AD MANDATUM.

BEnedicat uos deus. qui per unigeniti filii sui passionem uetus pascha nouum uoluit conuerti. concedatque uobis ut expurgato ueteris fermenti contagio. noua in uobis perseueret conspersio. *Amen.*

Et qui ad celebrandam redemptoris nostri caenam mente

deuota conuenistis . eternarum dapium uobiscum epulas reportetis. *Amen.*

Ipsius quoque opitulante clementia mundemini a sordibus peccatorum . qui ad insinuandum humilitatis exemplum pedes uoluit lauare discipulorum. *Amen.*

Quod ipse.

/Benedictio in Sabbato Sancto. [fol. 21.

DEus qui mortem nostram ingressus inferni tartara in hac nocte deuicisti uirtute diuina . suscipe propitius familię tuę preces humillimas uoto sincerę mentis oblatas. *Amen.*

Et quos ueteribus maculis baptismatis emundauit unda sacrata . per lauacrum tuę protectionis auxilio purgati . tales ante te presententur in iudicium . quales nunc processerunt ex baptismo. *Amen.*

Et qui te miserante reuocati sunt in paradyso pereunte peccato . non patiaris exules fieri renascente commisso. *Amen.*

Et qui te semel agnouit [1] principem uniuersitatis et dominum . numquam inuasis sensibus in se tyrannizantem sentiant inimicum. *Amen.*

Quod ipse prestare dignetur.

Benedictio dei patris et filii.[2]

[Benedictio in die Sanctae Paschae.]

/BEnedicat uos omnipotens deus hodierna /interueniente pascali sollempnitate . et ab omni miseratus dignetur defendere prauitate. *Amen.* [fol. 22. [fol. 22v.

Et qui ad aeternam uitam in unigeniti sui resurrectione uos reparat . in ipsius aduentu inmortalitatis uos gaudiis uestiat. *Amen.*

Et qui expletis ieiuniorum siue passionis dominicae diebus pascalis festi gaudia celebratis . ad ea festa quae non sunt annua sed continua . ipso opitulante exultantibus animis ueniatis. *Amen.*

Quod ipse prestare dignetur.

Item Alia.

DEus qui calcatis inferni legibus captiuitatem nostram resoluta hodie catenarum compage dignatus es ad libertatis premia reuocare . Inclina aures . /tuas ad uota [fol. 23.

[1] *leg.* agnouerunt.

[2] The verso of fol. 21 is occupied by an illumination. The text on the recto of fol. 22 is written in gold, and surrounded by an ornamental border.

populi propitius . ut hinc ad te recuperatorem suum sensus semper attollat intuitum. *Amen.*

Te cognoscat . se corrigat . te predicet . se commendet . te colat . se muniat . te diligat . se preparet. *Amen.*

Tu sis circumstantium sine intermissione defensio . ipsi sint sine hostis inuasione tua possessio. *Amen.*

Ut ad beatae uitae gaudia festinantes . qui salutari fonte renati sunt . peccati maculam non repetant originali excessu. *Amen.*

Quod ipse prestare dignetur.

FERIA SECUNDA.

DEus qui pro uobis suscepit iniuriam crucis . letitia uos innouet suae resurrectionis. *Amen.*

Et qui pendenti secum in cruce latroni /amisit[1] [fol. 23v. delictum . uos soluat a cunctis nexibus peccatorum. *Amen.*

Quo redemptionis uestrae mysterium et digne conuertatis in opera . et locupletius aeterna perfruamini remuneratione. *Amen.*

Quod ipse prestare dignetur.

TERTIA SANCTAE PASCHE FERIA.

DEus qui uos lauit aquis sui lateris . et redemit effusione cruoris . ipse in uobis confirmet gratiam adepte redemptionis. *Amen.*

Per quem renati estis aqua et spiritu sancto . ipse uos caelesti consociet regno. *Amen.*

Quique dedit uobis initia sanctae fidei . ipse conferat et perfectionem operis . et plenitudinem karitatis. *Amen.*

Quod ipse prestare dignetur.

QUARTA FERIA.

DOminus deus noster uos perducat ad arborem uitae . qui eruit de /lacu miseriae. *Amen.* [fol. 24.

Ipse uobis aperiat ianuam paradysi . qui confregit portas inferni. *Amen.*

Ipse uos eruat a flagello . et in regnum suum perducat confidentes . qui pati dignatus est pro impiis innocens. *Amen.*

Quod ipse prestare dignetur.

[1] *leg.* remisit.

Quinta Feria.

OMnipotentis dei et domini nostri benedictionibus repleamini . cuius estis sanguine pretioso redempti. *Amen.*

Ipse uos indeficiente repleat gratia . cuius ineffabilis plasmauit potentia. *Amen.*

Et qui uobis in hoc mundo prestitit conditionem nascendi . ipse in regno aeterno tribuat mansionem sine fine uiuendi. *Amen.*

Quod ipse prestare dignetur . cuius regnum et imperium. *Amen.*

Benedictio dei . patris . et filii . et spiritus sancti.

Sexta Feria Pascae.

/BEnedicat uos deus de caelis omnipotens . qui per [fol. 24v. crucem et sanguinem passionis suę uos dignatus est redimere in terris. *Amen.*

Ipse uos renouet a uetustate peccati . qui pro uobis dignatus est crucifigi . uosque ad caelestia suscitet . qui pro uobis inferna penetrauit. *Amen.*

Vitam suam dominus uobis tribuat . qui mortem uestram suscepit et perdidit. *Amen.*

Quod ipse prestare dignetur.

Benedictio in Sabbato.

DEus qui inter orbis primordia subducto fluctu pelagi . terras uario germine fecundasti . concede pastor optime . gregem tuum tuam resurrectionem celebrantem . perhennibus pascuis introduci. *Amen.*

Ut te custode sic oues gubernentur et agni . ut nullus ex eis lupum patiatur . /in predam raptorem. *Amen.* [fol. 25.

Sed erepti de fauce lupi . paradysi mereantur floribus ępulari. *Amen.*

Quod ipse prestare dignetur . cuius.

Benedictio in Octauis Paschae.

DEus cuius unigenitus hodierna die discipulis suis ianuis clausis dignatus est apparere . suae uos benedictionis dono locupletare et caelestis uobis regni ianuas dignetur aperire. *Amen.*

Et qui ab eorum pectoribus ad tactum sui corporis uulnus

amputauit dubietatis. concedat ut per fidem qua eum resurrexisse creditis omnium delictorum maculis careatis. *Amen.*

Et qui eum cum thoma deum et dominum creditis. et cernuis uocibus inuocatis. ab eo et in hoc saeculo a malis omnibus tueri. et in futuro sanctorum coetibus /ad- [fol. 25v. stare ualeatis. *Amen.*

Quod ipse prestare dignetur.

DOMINICA I. POST OCTABAS PASCHAE.

BEnedicat uos omnipotens deus. qui uos gratuita miseratione creauit. et in resurrectione unigeniti sui spem uobis resurgendi concessit. *Amen.*

Resuscitet uos de uitiorum sepulchris qui eum resuscitauit a mortuis. *Amen.*

Vt cum eo sine fine feliciter uiuatis. quem resurrexisse a mortuis ueraciter creditis. *Amen.*

Quod ipse prestare.

DOMINICA II. POST OCTABAS PASCHĘ.

DEus qui per resurrectionem unigeniti sui uobis contulit et bonum redemptionis et decus adoptionis suae. uobis conferat premia[1] benedictionis. *Amen.*

Et quo redimente percepistis donum perpetuae libertatis. eo largiente / consortes efficiamini aeternae hereditatis. [fol. 26. *Amen.*

Et cui consurrexistis in baptismate credendo. adiungi mereamini in caelesti regione bene uiuendo. *Amen.*

Quod ipse prestare dignetur.

DOMINICA III. POST OCTABAS PASCHĘ.

COncede misericors deus. huic plebi salutiferi[2] paschę sollempnia celebranti. omnes ouium uellere in tua uoluntate plantari. et sperare quod tibi placuerit. et impetrare sibimet quod oportet. *Amen.*

Te oculis intendat. uoce concinat. et uotis requirat. euitet quod ueteris[3]. eligat quod iusseris. amplectatur quod dicis. impleat quo placaris. *Amen.*

[1] The MS. has *premimia*, but the first *mi* is expunged.
[2] *leg.* salutifera.
[3] *leg.* uetueris.

Ut in eo mysticae pietatis tuae sacramento perfecto prompte suum diligat dominum . qui sanguine fuso prophetico noua mente intellegit se redemp/tum. *Amen.* [fol. 26v.

Quod ipse prestare.

BENEDICTIO IN LETANIA MAIORE.

OMnipotens dominus deuotionem uestram dignanter intendat . et suae uobis benedictionis dona concedat. *Amen.*

Indulgeat uobis mala omnia quę gessistis . et tribuat ueniam quam ab eo deposcitis. *Amen.*

Sicque ieiunii uestri . et precum uota suscipiat . ut a uobis aduersa omnia quae peccatorum retributione meremini auertat . et donum in uos spiritus paraclyti infundat. *Amen.*

Quod ipse prestare.

ITEM ALIA IN TERTIA FERIA.

BEnedic quesumus domine uniuersam familiam tuam ad gaudia perpetuae resurrectionis feliciter euocatam. *Amen.*

Rectissimum catholicae fi/dei tramitem teneat . et [fol. 27. in una trinitatis professione consistat. *Amen.*

Nulla eos a rectitudine ecclesiastici dogmatis praue assertionis impietas deuiet . et nec sub pretextu nominis christiani ueritatis presidio nudet . sed in eadem unitatis fide manentes effici mereantur regni caelestis haeredes. *Amen.*

Quod ipse prestare.

BENEDICTIO IN QUARTA FERIA.

REspice domine quesumus super hanc familiam tuam subiectam benedictionum tuarum dona poscentem . rege eam de superioribus tuis . et ubertatem frugum ei largire. *Amen.*

Libera eam a diebus malis et a perturbatione bellorum . et da ei tempora tranquilla atque pacifica . ut te custode peruigili ac pastore ae/terno . et in presenti tempore [fol. 27v. consistat secura . et ad aeterna gaudia perueniat libera. *Amen.*

Et qui quondam misericors misertus es turbae tecum triduo permanenti . simili nunc dignatione huic miserere plebi . tibi ieiuniis et ymnis innixius supplicanti. *Amen.*

Quod ipse prestare dignetur.

[BENEDICTIO IN DIE ASCENSIONIS CHRISTI.]

/BEnedicat[1] uos omnipotens deus /cuius [fol. 28; fol. 28v. hodierna die unigenitus caelorum alta penetrauit . et uobis ubi ille est ascendendi aditum patefecit. *Amen.*

Concedat propitius . ut sicut post resurrectionem suam discipulis uisus est manifestus . ita uobis in iudicium ueniens uideatur placatus. *Amen.*

Et qui eum consedere patri in sua maiestate creditis . uobiscum manere usque in finem saeculi secundum suam promissionem sentiatis. *Amen.*

Quod ipse prestare dignetur.

DOMINICA POST ASCENSIONEM.

BEnedictionum suarum super uos dominus imbrem infundat . et claritatis suae thesauros caelestes uobis aperiat. *Amen.*

Faciatque uos dominus uitae aeternae participes . et regni caelestis coheredes. *Amen.*

/Dignam in uobis habitationem spiritus sanctus [fol. 29. inueniat . et eius gloriosa maiestas placide in uestris cordibus requiescat. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN UIGILIA PENTECOSTEN.

BEnedicat uos omnipotens deus . ob cuius paraclyti spiritus aduentum mentes uestras ieiunii obseruantia preparatis . et presentem diem sollempnis[2] laudibus honoratis. *Amen.*

Instar modo renatorum infantium talem innocentiam habeatis . ut templum sancti spiritus ipso tribuente esse possitis . *Amen.*

Atque idem spiritus sanctus ita uos hodie sua habitatione dignos efficiat . ut cras se uestris mentibus uobiscum perpetim habitaturus infundat . et peracto presentis uitae curriculo uos ad caelestia regna perducat. *Amen.*

Quod ipse prestare dignetur . cuius.[3]

[1] The first words of this benediction are written in gold, within an ornamental border.

[2] *leg.* sollempnibus.

[3] The verso of fol. 29 is occupied by an illumination. The text on the recto of fol. 30 is written in gold, within an ornamented border in the form of an arch.

[Benedictio in die Sancto Pentecosten.]

/DEus qui hodierna die /discipulorum [fol. 30; fol. 30v. mentes spiritus paraclyti infusione dignatus est inlustrare . faciat uos sua benedictione repleri . et eiusdem spiritus donis exuberare. *Amen.*

Ille ignis qui super discipulos apparuit . pectorum[1] uestrorum sordes expurget . et sui luminis infusione corda uestra perlustret. *Amen.*

Quique dignatus est diuersitatem linguarum in unius fidei confessione adunare . in eadem uos faciat fide perseuerare . et per hanc ab spe ad speciem peruenire. *Amen.*

Quod ipse prestare dignetur.

Benedictio per totam septimanam.

BEnedicat uobis dominus qui cuncta ex nihilo creauit . et uobis in baptismate per spiritum sanctum remissionem omnium peccatorum tribuit. *Amen.*

Quique eundem spiritum sanctum in igneis linguis discipulis suis dedit . ipsius /inlustratione corda uestra [fol. 31. perlustret . atque in suum amorem iugiter accendat. *Amen.*

Quatinus eius dono a cunctis uitiis emundati . ipsius opitulatione ab omnibus aduersitatibus defensi . templum ipsius effici mereamini. *Amen.*

Quod ipse prestare dignetur.

Dominica Octauarum Pentecosten.

OMnipotens trinitas unus et uerus deus . pater et filius . et spiritus sanctus . det uobis eum desiderare feliciter . agnoscere ueraciter . diligere sinceriter. *Amen.*

Ęqualitatem atque incommutabilitatem suae essentiae ita uestris mentibus infigat . ut ab eo uos numquam quibuscumque fantasiis aberrare permittat. *Amen.*

Sicque uos in sua fide et caritate perseuerare concedat . ut per ea postmodum ad sui manifestationem uisio/nem- [fol. 31v. que interminabilem introducat. *Amen.*

Quod ipse prestare dignetur.

[1] *leg.* peccatorum.

ITEM ALIA BENEDICTIO.

BEnedicat uos trinitas diuina maiestas. et una deitas. pater et filius et spiritus sanctus. talesque inueniat die examinationis quales emisit fons regenerationis. *Amen.*

Benedicat uos dominus qui auctor est omnium et conditor sempiternus. corpus uestrum seruet inmaculatum. et animas uestras misericorditer tueatur. *Amen.*

Sicque uos ab omni crimine peccatorum reddat innoxios. ut in uobis maneat spiritus sanctus. et securi prestolemini eius aduentum. *Amen.*

Quod ipse prestare.

BENEDICTIO DOMINICA I. POST OCTAUAS PENTECOSTEN.

BEnedicat uobis dominus et custodiat uos. *Amen.*

Illuminet faciem suam super /uos. et misere- [fol. 32. atur uestri. *Amen.*

Conuertat uultum suum ad uos. et det uobis pacem. *Amen.*

Quod ipse prestare dignetur.

DOMINICA POST OCTAUAS PENTECOSTEN II.

PRopitietur dominus cunctis iniquitatibus uestris. et sanet omnes languores uestros. *Amen.*

Redimat de interitu uitam uestram. et satiet in bonis desiderium uestrum. *Amen.*

Auferat á uobis cór lapideum. et det cór carneum uobis. *Amen.*

Quod ipse prestare dignetur. *Amen.*

DOMINICA III. POST OCTAUAS PENTECOSTEN.

BEnedicat uobis dominus nostri oris alloquio. et cor uestrum sinceri amoris copulet nexu perpetuo. *Amen.*

Floreatis rerum presentium copiis iustitia adquisitis. gaudeatis perhenniter fructibus sincerissimae karitatis. *Amen.*

Tribuat uobis dominus dona perhennia. ut /post [fol. 32v. tempora feliciter dilatata. percipiatis gaudia sempiterna. *Amen.*

Quod ipse prestare dignetur. cuius.

Dominica iiii. post Octabas Pentecosten.

EMundet dominus conscientias uestras ab omni malitia . et repleat sanctificatione perpetua. *Amen.*

Uota uestra clementer intendat . et peccata omnia propitiatus indulgeat. *Amen.*

Quae pie optatis miseratus attribuat . et quae pauescitis pius propugnator procul repellat. *Amen.*

Quod ipse prestare dignetur.

Dominica v. post Pentecosten.[1]

OMnipotens dominus sua uos clementia benedicat . et sensum in uobis sapientiae salutaris infundat. *Amen.*

Catholicae fidei nos documentis enutriat . et in sanctis operibus perseuerabiles reddat. *Amen.*

/Gressus uestros ab errore conuertat . et uiam uobis [fol. 33. et pacis et caritatis ostendat. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

Dominica vi. post Pentecosten.

AMoueat a uobis dominus totius maculas simultatis . et imbuet uos muneribus purae dilectionis. *Amen.*

Subiuget in uobis reluctationem carnis et sanguinis . et opem conferat perpetuae castitatis. *Amen.*

Idque uos in presenti seculo diligere faciat . quod a caelestis paradysi hereditate non diuidat. *Amen.*

Quod ipse prestare dignetur.

Dominica vii. post Pentecosten.

INclinet dominus aurem suam ad preces nostrae humilitatis . et det uobis gratiam suae benedictionis et premium sempiternae salutis. *Amen.*

Semper et ubique dominum propitium habeatis . et eius laudibus exultetis. [*Amen.*]

/Omnium peccatorum nostrorum† uincula soluat . [fol. 33v. et ad gloriam sempiternam peruenire nos† faciat. *Amen.*

Quod ipse prestare.

[1] In this and the following headings of the Pentecost benedictions the mention of the octave is omitted. It appears in the corresponding titles in the list at the beginning of the book.

DOMINICA VIII. POST PENTECOSTEN.

SAnctificet uos domini gratia . et ab omni malo custodiat. *Amen.*

Arceat a uobis omne quod malum est . et spiritus uestros corporaque purificet. *Amen.*

Alliget uos sibi uinculo caritatis . et pax eius habundet in cordibus uestris. *Amen.*

Quod ipse prestare dignetur.

DOMINICA VIIII. POST PENTECOSTEN.

MUltiplicet in uobis dominus copiam suae benedictionis . et confirmet uos in spe regni cęlestis. *Amen.*

Actus uestros corrigat . uitam emendet . mores conponat . et uos ad caelestis paradysi hereditatem perducat. *Amen.*

Talique intentione repleri ualeatis . /quo ei in per- [fol. 34.
petuum placeatis. *Amen.*

Quod ipse prestare dignetur.

DOMINICA X. POST PENTECOSTEN.

DEus qui est uita mortalium . salusque peccatorum . auferat a uobis omnes maculas delictorum. *Amen.*

Induat uos decore uirtutum . sanctificet mentes . purificet uoluntates . et det uobis sanctorum consortium angelorum. *Amen.*

Ut probabiles fide . et opere inmaculati . perueniatis ad aeternam gaudiorum caelestium hereditatem. *Amen.*

Quod ipse prestare dignetur.

DOMINICA XI. POST PENTECOSTEN.

DEuotionem uestram dominus dignanter intendat . et suę uobis benedictionis dona concedat. *Amen.*

Talique uos in presenti seculo subsidio muniat . ut paradysi uos in futuro habitatores efficiat. *Amen.*

/Sicque corda uestra . sanctificando benedicat . et [fol. 34v.
benedicendo sanctificet . ut uobiscum immo in uobis eum iugiter habitare delectet. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

DOMINICA XII. POST PENTECOSTEN.

GRatia domini uos locupletet . et caelesti benedictione multiplicet. *Amen.*

Ab omni uos aduersitate defendat . et pia semper miseratione custodiat. *Amen.*

Petitiones uestras placatus intendat . et culparum omnium uobis ueniam clementer attribuat. *Amen.*

Quod ipse prestare dignetur.

DOMINICA XIII. POST PENTECOSTEN.

DEt uobis dominus munus suę benedictionis . et repleat uos spiritu ueritatis et pacis. *Amen.*

Quatinus sic per uiam salutis deuota mente curratis . ut subripientium de/lictorum laqueos salubriter euadetis.[1] [fol. 35. *Amen.*

Sicque efficiamini in eius supplicatione deuoti . et in mutua dilectione sinceri . ut ad caeleste regnum peruenire possitis securi. *Amen.*

Quod ipse prestare dignetur.

DOMINICA XIIII. POST PENTECOSTEN.

BEnedictio uos domini comitetur ubique . sibique uos faciat semper adherere. *Amen.*

Ipse uos sua benedictione saluiuicet[2] . qui dignatus est plasmare potenter. *Amen.*

Atque ita uos prestet feliciter uiuere . ut caelestis beatitudinis efficiat coheredes. *Amen.*

Quod ipse prestare dignetur.

DOMINICA XV. POST PENTECOSTEN.

COncedat uobis omnipotens deus . munus suae benedictionis qui uestrae est conscius infirmitatis. *Amen.*

/Et qui uobis tribuit supplicandi affectum . tribuat [fol. 35v. consolationis auxilium. *Amen.*

Ut ab eo et praesentis et futurae subsidium uitae capiatis . cuius uos bonitate creatos esse creditis. *Amen.*

Quod ipse prestare.

[1] *leg.* euadatis. [2] *leg.* saluificet.

DOMINICA XVI. POST PENTECOSTEN.

OMnipotens dominus peccatorum uestrorum maculas purget . et sua uos benedictione inlustret. *Amen.*

Repleat uos spiritalium donis uirtutum . et perseuerare faciat in uobis propositum uestrum. *Amen.*

Sicque humilitatem uestram benignus acceptet . ut suae uos pietatis remuneratione locupletet. *Amen.*

Quod ipse prestare dignetur.

DOMINICA XVII. POST PENTECOSTEN.

OMnipotens deus cęlesti uos protectione circumdet . et suae uos benedictionis dono locupletet. *Amen.*

/Concedatque uobis . ut qui in sola spe gratiae [fol. 36. caelestis innitimini . caelesti etiam protectione muniamini. *Amen.*

Quatinus et in presenti saeculo mortalis uitae solacia capiatis . et sempiterna gaudia comprehendere ualeatis. *Amen.*

Quod ipse prestare.

DOMINICA XVIII. POST PENTECOSTEN.

OMnipotens deus dexterae suę perpetuo uos circumdet auxilio . et benedictionum suarum repleat dono. *Amen.*

Ab omni uos prauitate defendat . et donis caelestibus exuberare concedat. *Amen.*

Quo corpore mundati ac mente . talem ei exhibeatis seruitutem . per quam consequi ualeatis propitiationem. *Amen.*

Quod ipse prestare.

DOMINICA XIX. POST PENTECOSTEN.

PUrificet omnipotens deus uestrorum cordium archana . qui benedictionis suae uobis tribuit in/crementa. [fol. 36v. *Amen.*

Ab omnibus uitae periculis exuamini . et uirtutum spiritualium ornamentis induamini. *Amen.*

Quo illius adiutorio fulti . sic ei seruiatis in terris . ut ei coniungi ualeatis in caelis. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

DOMINICA XX. POST PENTECOSTEN.

OMnipotens deus uniuersa a uobis aduersa excludat . et suę super uos benedictionis dona propitiatus infundat. *Amen.*

Corda uestra efficiat sacris intenta doctrinis . quae[1] possint repleri beneficiis sempiternis. *Amen.*

Quatinus et exequenda intellegentes et intellecta exequentes . et inter aduersa mundi inueniamini indempnes . et beatorum spirituum efficiamini coheredes. *Amen.*

Quod ipse prestare dignetur . cuius.

/DOMINICA XXI. POST PENTECOSTEN. [fol. 37.

OMnipotens deus dies uestros in sua pace disponat . et suae uobis benedictionis dona concedat. *Amen.*

Ab omnibus uos perturbationibus liberet . et mentes uestras in suae pacis tranquillitate consolidet. *Amen.*

Quatinus spei . fidei . et caritatis gemmis ornati . et presentem uitam transigatis inlesi . et ad aeternam perueniatis securi. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

DOMINICA XXII. POST PENTECOSTEN.

BEnedictionis domini gratia uos semper protegat . et ab omni malo defendat. *Amen.*

Mundet uos ab omni crimine peccatorum . et sibimet placere faciat in aeternum. *Amen.*

Ubique uobis dominus placatus occurrat . et suae benedictionis opem dignan/ter attribuat. *Amen.* [fol. 37v.

Quod ipse prestare dignetur.

DOMINICA XXIII. POST PENTECOSTEN.

OMnipotens deus adaperiat cor uestrum in lege sua . et humiliet animas nostras† ad capienda mandata cęlestia. *Amen.*

Quicquid uobis pro salute animarum uestrarum os mortalitatis nostrae enarrat acceptum uobis pietas diuina efficiat. *Amen.*

Ut diuinis sermonibus animati . cum eis qui pro uobis inuigilant . ad eternam beatitudinem peruenire mereamini inlesi. *Amen.*

Quod ipse prestare dignetur . qui cum patre.

[1] *leg.* quo.

Dominica xxiiii. post Pentecosten.

COncedat uobis dominus premium sincerissimae caritatis . ut cum omnibus sanctis semper in pace uiuatis. *Amen.*

Inimicorum omnium insidias superetis . et presentem uitam sincerissime /peragatis. *Amen.* [fol. 38.

Sitis etiam a reatu conscientiae liberati . ut nihil metuatis in die iudicii post futuri. *Amen.*

Quod ipse prestare.

Dominica Aduentus Christi Ihesu.

DEus cuius unigeniti aduentum et preteritum creditis et futurum expectatis . eiusdem aduentus uos inlustratione sua sanctificet . et sua benedictione locupletet. *Amen.*

In presentis uitae stadio uos ab omni aduersitate defendat . et se uobis in iudicium[1] placabilem ostendat. *Amen.*

Quo a cunctis peccatorum contagiis liberati . illius tremendi examinis diem expectetis interriti. *Amen.*

Quod ipse prestare dignetur . cuius.

Dominica ii. Aduentus Christi.

OMnipotens deus cuius aduentus incarnatione[2] preteritus creditur . et iudicii uenturus /expectatur . uos [fol. 38v. antequam ueniat expiet ab omni contagione delicti. *Amen.*

Prius in uobis diluat omne quod in illa futura examinatione puniturus est . ut cum iustus aduenerit iudex . non in uobis inueniat quod condempnet. *Amen.*

Quo ueniente non incurratis supplicium aeternum . sed remuneremini donis sempiternis. *Amen.*

Quod ipse prestare dignetur.

Dominica ii. ante natale Domini.

OMnipotens deus uos placido uultu respiciat . et in uos suę benedictionis donum infundat. *Amen.*

Et qui hos dies incarnatione unigeniti sui fecit esse sollempnes . a cunctis presentis et futurae uitae aduersitatibus uos reddat indempnes. *Amen.*

Et qui de aduentu redemptoris nostri secundum carnem deuota mente letamini in secundo cum in maiestate sua uenerit . /premiis aeternae uitae ditemini. *Amen.* [fol. 39.

Quod ipse prestare dignetur.

[1] *leg.* iudicio. [2] Perhaps for incarnationis.

Dominica I. ante natale Domini.

DEus qui uos et prioris aduentus gratia reparauit . et in secundo daturum se uobis regnum cum sanctis angelis repromisit . aduentus sui uos inlustratione sanctificet. *Amen.*

Vincula uestra dissoluat antequam ueniat . ut liberati a uinculis peccatorum . interriti tremendum eius expectetis aduentum. *Amen.*

Et quem uenisse in terris pro uestra salute creditis . uenturumque in iudicium sustinetis . eius aduentus gloriam impauidi mereamini contueri. *Amen.*

Quod ipse prestare.

Benedictio in ieiuniis quattuor temporum.

BEnedic domine populum tuum et deuotum misericors respice . humilitatem uide . gemitus suscipe . /ieiunan- [fol. 39v. tiumque preces exaudire dignare . dolentes paterna pietate iube consolari. *Amen.*

Prostratum alleua . dispersum congrega . adunatum conserua . esurientem ciba sitientem pota . omnesque simul caelestibus donis irriga . dele in eis omnem peccati maculam . ut te gubernante ad gloriam perueniant sempiternam. *Amen.*

Humiliata tibi omnium capita dextera tuae benedictionis sanctifica . ac benedicendo peccata relaxa . sanctique spiritus infunde karismata . ut sine ulla offensione maiestatis tuae precepta adimpleant . et ad uitam aeternam te auxiliante perueniant. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

Item Benedictio de ieiunio.

DEus fons indulgentiae suscipiat propitius lamentationem abstinentiae uestrae. *Amen.*

Impleat corda uestra suarum /delectationibus hosti- [fol. 40. arum . et det uobis posse suis parere preceptis. *Amen.*

Ut quod non potestis carnali ex infirmitate percipere . ipsius gratiae ubertate mereamini adimplere. *Amen.*

Quod ipse prestare dignetur.

Benedictio Sabbato.

ADesto omnipotens deus huic populo tuo ieiuniis hodie sacris informato . ut fiat illis inluminatio mentis . et reparatio cordis. *Amen.*

Sis illis protector et dominus in ęternum . sicut fuisti israheliticis premonente moyse in subsidio . et aegyptiis in exterminio . ut non premerentur oneroso seruitio. *Amen.*

Et ne ulterius grauentur mole peccaminum . dignare circa eos diuinum inpertiri presidium . ut tibi famulari ualeant in aeternum. *Amen.*

Quod ipse prestare dignetur.[1]

/INCIPIUNT CAPITULA DE FESTIUITATIBUS SANCTORUM. [fol. 42v.

I. Benedictio in natale sancti stephani.
II. Benedictio in natale sancti iohannis.
III. Benedictio in natale sanctorum innocentum.
IIII. Benedictio in natale sancti sebastiani.
V. Benedictio in natale sancte agnetis.
VI. Benedictio in conuersione sancti pauli apostoli.
VII. Benedictio in purificatione sanctę marie.
VIII. Benedictio ad missam eadem die.
IX. Benedictio in natale sanctae agathae.
X. Benedictio in cathedra sancti petri apostoli.
XI. Benedictio in natale sancti gregorii.
XII. Benedictio in adnuntiatione sanctae mariae.
XIII. Benedictio de inuentione sanctae crucis.
XIIII. Benedictio in uigilia sancti iohannis precursoris.
XV. Benedictio in natiuitate sancti iohannis.
XVI. Benedictio in uigilia apostolorum petri et pauli.
XVII. Benedictio in natale eorundem apostolorum.
XVIII. Benedictio in natale sancti grimbaldi.
XIX. Benedictio in natale sancti benedicti abbatis.
XX. Benedictio in uigilia sancti laurentii leuitę.
XXI. Benedictio in natale sancti laurentii.
/XXII. Benedictio in assumptione sanctae marię. [fol. 43.
XXIII. Benedictio in natale sancti bartholomei.
XXIIII. Benedictio in decollatione sancti iohannis.
XXV. Benedictio in natiuitate sanctae marię.
XXVI. Benedictio in exaltatione sanctę crucis.
XXVII. Benedictio in festiuitate sancti michaelis.
XXVIII. Item alia de eodem sancto archangelo.
XXVIIII. Benedictio in festiuitate omnium sanctorum.
XXX. Item alia de eadem celebritate.

[1] The four pages following this series of benedictions (fols. 40v.–42v.) were left blank by the original scribe. Two of them (fols. 40v. and 41v.) are now occupied by the Deacon's address at the Reconciliation of Penitents (*Adest o venerabilis pontifex*, etc.) written by a slightly later hand.

XXXI. Benedictio in natale sancti martini episcopi.
XXXII. Benedictio in natale sanctae ceciliae.
XXXIII. Benedictio in natale sancti clementis.
XXXIIII. Benedictio in uigilia sancti andreę apostoli.
XXXV. Benedictio in natale sancti andreę.
XXXVI. Benedictio in depositione sancti iudoci.
XXXVII. Benedictio in uigilia apostolorum.
XXXVIII. Benedictio in natale apostolorum.
XXXIX. Benedictio in natale unius martyris.
XL. Benedictio in natale plurimorum martyrum.
XLI. Benedictio in natale unius confessoris.
XLII. Benedictio in natale plurimorum confessorum.
XLIII. Benedictio in natale unius uirginis non martyris.
/XLIIII. Benedictio in natale uirginis martyris. [fol. 43v.
XLV. Benedictio in natale plurimarum uirginum.
XLVI. Benedictio dominicis diebus per annum.
XLVII. Item alia dominicis diebus.
XLVIII. Benedictio in secunda feria.
XLIX. Benedictio in tertia feria.
L. Benedictio in quarta feria.
LI. Benedictio in quinta feria.
LII. Benedictio in sexta feria de cruce.
LIII. Benedictio in sabbato.
LIIII. Benedictio in monasterio monachorum.
LV. Benedictio cotidie ad matutinum.
LVI. Benedictio cotidiana ad uesperam.
LVII. Benedictio cotidiana ad completorium.
LVIII. Benedictio super regem in tempore sinodi.
LIX. Benedictio super regem cotidiana.
LXX†. Benedictio in ordinatione episcopi.
LXXI†. Benedictio in ordinatione presbiteri.
LXXII†. Benedictio in ordinatione diaconi.
LXXIII†. Benedictio in dissolutione sinodi.
LXXIIII†. Benedictio post confirmationem.
LXXV†. Benedictio pro iter agentibus.[1]
/LXXVI†. Benedictio in tempore pestilentię. [fol. 44.
LXXVII†. Benedictio in tempore belli.
LXXVIII†. Benedictio in uisitatione infirmi.
LXXVIIII†. Benedictio pro defunctis fratribus.
LXXX†. Absolutio penitentis a presule danda.[2]

[1] A later hand has added the title *Benedictio sponsi et sponsae.* The benediction appears in the text at the corresponding point.

[2] A much later hand, probably of the eighteenth century, has added here a note of the next portion of the contents of the book, as follows :—Ordo processionis quando Episcopus festivis diebus missam celebrare uoluerit, ita ut ab antiquis patribus occidentalium constitutus est. Canon Missae, a *te igitur* vel *pax Domini*.

/BENEDICTIO IN NATALE SANCTI STEPHANI. [fol. 45.

DEus qui beatum stephanum protomartyrem confessione fidei et agone martyrii coronauit . mentes uestras circumdet in presenti seculo corona iustitiae . et in futuro uos ad coronam gloriae perducat. *Amen.*

Illius obtentu tribuat uobis dei et proximi caritate semper exuberare . qui hanc studuit etiam inter lapidantium impetus optinere. *Amen.*

Quo eius et exemplo roborati . et intercessione muniti . ab eo quem ille a dextris dei uidit stantem mereamini benedici. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

IN NATALE ALMI EUANGELISTAE IOHANNIS.
/IN DIE ADSUMPTIONIS IPSIUS APOSTOLI. [fol. 45v.

OMnipotens deus dignetur uobis per intercessionem beati iohannis apostoli et euangelistae benedicere . qui per eum archana uerbi sui uoluit ecclesiae reuelare. *Amen.*

Concedat uobis . ut quod ille spiritus sancti munere afflatus uestris auribus excellenter infudit . eiusdem spiritus dono capere mente ualeatis. *Amen.*

Quo eius documento de diuinitate nostri redemptoris edocti . et amando quod tradidit . et predicando quod docuit . et exequendo quod iussit . ad dona peruenire mereamini . quae idem ihesus christus dominus noster repromisit. *Amen.*

/Quod ipse prestare dignetur. [fol. 46.

BENEDICTIO IN NATALE INNOCENTUM.

OMnipotens deus pro cuius unigeniti ueneranda infantia . infantium innocentium cateruas herodes funestus peremit seuitia . suae uobis benedictionis tribuat dona gratissima. *Amen.*

Et qui eis concessit . ut unicum filium eius . dominum nostrum non loquendo sed moriendo confiterentur . concedat uobis ut fidem ueram quam lingua uestra fatetur . etiam mores probi et uita inculpabilis fateatur. *Amen.*

Quique eos primitiuum fructum sanctae suae suscepit ecclesiae . cum fructu bonorum operum uos faciat peruenire ad gaudia aeternae patriae. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

Benedictio dei patris . et filii . et spiritus sancti . et pax.

IN NATALE SANCTI SEBASTIANI MARTYRIS . ALMI.

/BENEDICTIO IN NATALE SANCTI SEBASTIANI. [fol. 46v.

DEus qui triumphantibus pro te martyribus regiam caelestis aulae potentiae dextera pandis . quique pro te dimicantes sic decoquis in corporeis erumnis . ut uelut aurum rutilians[1] excipias in supernis . exaudi uota praesentis populi tui . qui sancto martyri tuo sebastiano in certamine uictoriam prestitisti. *Amen.*

Sit plena huic letitia eclesiae pro eius triumpho . obtineat ipsius passionis pro delicto[2] . et effunde super eos dona spiritualium uirtutum . ut nihil eos inimicus aut uiolenter subripiat . aut fraude decipiat. *Amen.*

Ut obtinente apud te beato martyre tuo sebastiano . cuius hodie festa celebramus . per bone conuersationis perseuerantiam ad tuam mereamur pertingere gratiam. *Amen.*

/Quod ipse prestare dignetur. [fol. 47.

IN NATALE SANCTAE AGNETIS UIRGINIS.

BEnedicat uobis dominus qui beatae agnae uirgini concessit . et decorem uirginitatis . et gloriam passionis. *Amen.*

Et cuius opitulatione illa meruit et sexus fragilitatem et persequentium rabiem deuincere . uos possitis et uestrorum corporum inlecebras . et antiqui hostis machinamenta superare. *Amen.*

Quo sicut illa sexu fragili uirile nisa est certamen adire . et post certamen de hostibus triumphare . ita uos in hác mortalitate uiuentes . ualeatis et antiquum hostem deuincere . et ad regna caelestia peruenire. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

IN CONUERSIONE DOCTORIS GENTIUM SANCTI.

/DEus qui gratia sua beatum paulum ex persecu- [fol. 47v. tore fecit apostolum . ipse uobis conpunctionis piaeque conuersionis dignetur impertiri spiritum. *Amen.*

Quique ei secretorum caelestium mysteria[3] reuelare . ipse uobis scripturarum suarum abdita dignetur aperire. *Amen.*

[1] *leg.* rutilans.

[2] A word is wanting to complete the sense. S. Æthelwold's Benedictional has *ipsius passionis ueniam pro delicto.*

[3] S. Æthelwold's Benedictional reads *mysteria dignatus est reuelare.*

Et qui ei perseuerantiam fidei constantiamque in persecutionibus inflexibilem dare dignatus est . eiusdem interuentionibus uestram infirmitatem donis spiritualibus roborare atque munire dignetur. *Amen.*

Quod ipse prestare dignetur.

Oratio ad candelas benedicendas . in purificatione Sanctae Mariae.

DOmine ihesu christe creator caeli et terrae . rex regum et dominus dominantium . exaudi nos indignos famulos tuos clamantes et orantes ad te . precamur te domine omnipotens aeterne deus qui omnia ex nihilo creasti . et iussu tuo o/pere apum hanc ceram uel hunc liquorem uenire [fol. 48. fecisti . et qui hodierna die petitionem iusti simeonis implesti . te humiliter deprecamur . ut has candelas ad usum hominum et animarum . siue in terra . siue in aquis . per inuocationem sanctissimi tui nominis . et per intercessionem sanctae mariae genitricis tuę cuius hodie festa colimus . perque preces omnium sanctorum . benedicere et sanctificare digneris . ut omnis haec plebs tua illas honorifice in manibus portan[1] cantando teque laudando . tu exaudias uoces illius de caelo sancto tuo . et de sede maiestatis tuae . propitiusque sis omnibus clamantibus ad te . quos redemisti pretio sanguinis tui . qui cum patre et spiritu sancto . uiuis et regnas . per omnia secula saeculorum. amen.

/Benedictio in purificatione Sanctę Mariaę†. [fol. 48v.

OMnipotens deus qui unigenitum suum hodierna die in assumpta carne in templo uoluit praesentari . benedictionis suae uos munere fultos . bonis operibus faciat exornari. *Amen.*

Quique eum ut legem adimpleret . ministrum uoluit effici legis . mentes uestras instruat legis suae spiritalibus documentis. *Amen.*

Quo et[2] pro turturibus munera castitatis offerre ualeatis . et pro pullis columbarum spiritus sancti donis exuberetis. *Amen.*

Quod ipse prestare dignetur . cuius regnum et imperium . sine fine permanet.

Benedictio dei patris . et filii.

[1] A syllable has been erased here; probably *portantes* was the original reading, for which the corrector meant to substitute *portando.*

[2] *Et* has been erased.

IN NATALE SANCTAE AGATHAE UIRGINIS.

/SAnctifica domine eclesiam tuam qui beatam aga- [fol. 49. then uirginem et martyrem adquisisti fide . honorasti pudore . glorificasti certamine. *Amen.*

Repleatur hic populus illo spiritu . qui martyri tuae affuit agathae . cum eam ignis torreret . cum ungula raderet . cum aculeus infigeret . cum mamilla torqueret. *Amen.*

Ut dum se sibi pro tuo amore abnegat . tua collocetur in dextera . cuius est electione uocata in gloriam. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN CATHEDRA SANCTI PETRI APOSTOLI.

DEus qui beatum petrum apostolum tuum ita reddidisti precipuum . ut sortiretur inter ipsos fidei principes principatum . et accepta potestate principis in seculo . caeli fieret ianitor . ut quos uult /intromittat ciues in regno:✓ [fol. 49v. respice plebem tuam pietate solita . qui sacrosancto apostolo gressum firmasti per lubrica . et culpas abluisti per lamenta. *Amen.*

Obtineat apud te ueniam pro corrigendis delictis . qui claudo fuit medela pro dirigendis uestigiis. *Amen.*

Ut ipso intercedente et te remunerante illuc sibi greges commissos introducat per ueniam . quo pastor idemque ianitor . tecum remuneratus exultat in gloriam. *Amen.*

Quod ipse prestare.

IN NATALE SANCTI GREGORII PAPE.

DEus qui beatum gregorium praesulem tuum tanta familiaritate tibi iunxisti . ut etiam cum adhuc corpore habitaret in terris . iam tunc corde totus esset in caelis . respice preces presentis familiae . quae se gaudet tanti patroni sollempnia celebrare. *Amen.*

Ualeat eius intercessione tibi illas peti/tiones effun- [fol. 50. dere . quas eligis libenter implere. *Amen.*

Et festiuitatem hanc uenisse in terris sentiant . quam uidere uotis in caelis exoptant. *Amen.*

Quod ipse prestare.

In adnuntiatione perpetuę Uirginis Marię.

DEus qui cum te non capiant caeli dignatus és in templo uteri uirginalis includi . ut mater integra haberet et fructum de spiritu . et incorruptionem de partu . dá ecclesię tuae angelum custodem . qui filium mariae fide concipiente predixit. *Amen.*

Sanctificetque gregem tuum illa benedictio . quę sine semine humano . redemptorem nostrum uirginis formauit in utero. *Amen.*

Ut te protegente exultet ecclesia de congregato populo . sicut beatissima maria meruit gloriari de fructu pretioso. *Amen.*

Quod ipse prestare dignetur. *Amen.*

/Benedictio de inuentione Sanctae Crucis. [fol. 50v.

BEnedicat uos omnipotens deus . qui per unigeniti sui ihesu christi domini nostri passionem . et crucis patibulum genus redemit humanum. *Amen.*

Concedatque uobis . ut cum omnibus sanctis quae sit eiusdem crucis longitudo . latitudo . sublimitas et profundum . mente deuota capere ualeatis. *Amen.*

Quatinus uosmetipsos abnegando . crucemque gestando . ita in presentis uitae stadio redemptorem nostrum possitis sequi . ut ei inter choros angelorum post obitum mereamini adscisci. *Amen.*

Benedictio in Uigilia Sancti Iohannis.

DEus qui beatum iohannem baptistam magnum nuntiasti per angelum . maximum declarasti per uerbum qui clausus in utero reddidit obsequi/um domino . matrem [fol. 51. repleuit gaudio . patris linguam soluit a uinculo . cerne placato uultu confrequentantem hodie populum . ad tanti preconis occursum. *Amen.*

Ascendat uox illius ad aures altissimi . qui maternis uisceribus ante mundi dominum nouit confiteri quam nasci. *Amen.*

Et eo intercedente purgetur haec plebs a crimine . cuius auctorem lauacri sacra dextera tinxit in fonte. *Amen.*

Quod ipse prestare dignetur.

In natiuitate sancti precursoris.

BEnedicat uos omnipotens deus beati iohannis baptistę intercessione . cuius hodie natalicia celebratis . concedatque ut cuius sollempnia colitis . patrocinia sentiatis. *Amen.*

/Illius obtentu ab omnibus aduersis tueamini . et [fol. 51v. bonis omnibus perfruamini . qui aduentum redemptoris mundi necdum natus cognouit . matris sterilitatem nascendo abstulit . patris linguam natus absoluit. *Amen.*

Quatinus ipsius agni quem digito ostendit . cuius immolatione estis redempti . ita uirtutum lanis uestiti [1] . et innocentiam ualeatis imitari . ut ei in eternae patriae felicitate possitis adiungi. *Amen.*

Quod ipse prestare dignetur.

In uigilia Apostolorum Petri et Pauli.

DEus qui in membris ecclesiae uelut geminatum lumen quo caueantur tenebrae . fecisti petri lacrimas . pauli litteras coruscare . concede huic familiae tuae felicia dona suis indefessis petitionibus optinere. *Amen.*

Atque eam de supernis sedibus placatus inspice . qui caelos fecisti aperire . petro /in claue . paulo in dogmate. [fol. 52. *Amen.*

Et preuiantibus ducibus illuc grex possit accedere . quo peruenerunt ipsi pariter tam ille pastor per suspendium . quam iste doctor gentium per gladium. *Amen.*

Quod ipse prestare dignetur.

In festiuitate apostolorum sanctorum.

BEnedicat uos deus . qui nos beati petri saluberrima confessione in eclesiasticae fidei fundauit soliditate. *Amen.*

Et quos beati pauli sanctissima instruxit predicatione . sua tueatur gratissima defensione. *Amen.*

Quatinus petrus claue . paulus sermo/ne . utrique [fol. 52v. intercessione . ad illam uos certent perducere patriam . ad quam illi alter cruce . alter gladio . hodierna die peruenere. *Amen.*

Quod ipse prestare dignetur . cuius.

[1] Corrected to *uestiri.*

BENEDICTIO IN NATALE SANCTI GRIMBALDI CONFESSORIS.

BEnedic domine omnem hanc plebem beatissimi grimbaldi confessoris sollempnitate congregatam . atque fulgidis illius exemplis roboratam . caelestis beatitudinis albo fac dignanter esse ascriptam. *Amen.*

Quique illum hodierna die ad caelestem cum tripudio euexisti cateruam . plebem hanc respice placatus tibi subiectam . tantique interuentu patronis[1] a peccatorum omnium squaloribus clementer concede fore absolutam. *Amen.*

Sicque eos labentis ęui transigere tribue prosperitatem . ut cum in mundi defectu iudex adueneris cunctorum . non eos collegio dampnes reorum . sed omnium con/ciues esse [fol. 53. concede sanctorum. *Amen.*

Quod ipse prestare dignetur . cuius regnum et imperium sine fine permanet.

BENEDICTIO IN TRANSLATIONE SANCTI BENEDICTI.

OMnipotens dominus uos suae benedictionis dono sanctificet . qui beatum BENEDICTUM abbatem primeuę[2] decoris etatae[3] sibi asciuit . atque spiritus sancti ardore ad regendum monachicam preelegit cateruam. *Amen.*

Sicque cor uestrum inradiet . ut ea quę in domo dei ex huius uita patroni recitantur . uiscerabiliter intelligatis . et intelligendo quantotius imitari possitis. *Amen.*

Quatinus eius exemplis eruditi . necnon et suffragiis muniti . momentum labentis aeui transeatis inlesi . atque in aeterna requiae[4] illi cum palma /gloriae ualeatis adiungi. [fol. 53v.

Quod ipse prestare dignetur . cuius regnum et imperium sine fine permanet in secula seculorum.

Benedictio dei patris . et filii . et spiritus sancti.

/IN NATALE SANCTI LAURENTII LEUITĘ.[5] [fol. 54.

SAnctae trinitatis super uos benedictio descendat gratissima . qui beati laurentii leuitę martyrisque gloriosi festum mente celebratis deuotissima. *Amen.*

Illius mereamini suffragiis fulciri . exemploque roborari . qui nec seuitia torquentium frangi . nec inmanissima tormentorum crudelitate a gloriosissima christi confessione potuit labi. *Amen.*

[1] *leg.* patroni. [2] *leg.* primeui. [3] *leg.* etate. [4] leg. requie.

[5] Space is left on fol. 53v. for the benediction for the Vigil of S. Laurence (see list on p. 31).

Et qui eum superato diuerso tormentorum genere caelestem gloriam feliciter dedit scandere cum triumpho . ipse, uobis concedat uigore fidei uitiorum pellere contagia . et cum electis omnibus superindui inmarcescibilis gloriae corona. *Amen.*

Quod ipse prestare dignetur.

Benedictio dei patris.

BENEDICTIO . IN DIE ADSUMPTIONIS PERPETUAE UIRGINIS MARIAE.[1]

/DEus qui per beatae mariae uirginis partum . [fol. 55. /genus humanum dignatus es[2] redimere [fol. 55v. sua uos dignetur benedictione locupletare. *Amen.*

Eiusque semper et ubique patrocinia sentiatis . ex cuius intemerato utero auctorem uitę suscepisse uos fideliter creditis. *Amen.*

Et qui ad eius celebrandam festiuitatem hodierna die deuotis mentibus conuenistis . spiritalium gaudiorum et ęternorum premiorum uobiscum munera reportetis. *Amen.*

Quod ipse prestare.

Benedictio dei patris.

BENEDICTIO IN NATALE SANCTI BARTHOLOMEI APOSTOLI.

BEnedicat uos decus apostolorum . omniumque corona sanctorum . /qui hanc sacratissimam sollempnitatem [fol. 56. beatissimi bartholomei apostoli[3] sui honore sacrauit . atque martyrii certamine fideique constantia inlustrauit. *Amen.*

Tribuat uobis misericors inuiolabilem cordis corporisque castimoniam . qui hodierna die sacratissimum apostolum suum in martyrii agone gloriose beatificauit . ac inter ipsos fidei principes perhenni felicitate coronauit. *Amen.*

Faciatque pro uobis in die tremendi examinis aduocatum atque clementem suffragatorem . quem tot miraculorum prodigiis fecit uictoriosum . eiusque intercessionibus adiuti . fulgere mereamini sicut sol in regno caelorum. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

Benedictio dei patris . et filii . et spiritus sancti . et.

[1] The verso of fol. 54 is occupied by an illumination. The text of fol. 55 is enclosed in an ornamental border (in the form of an arch), and written in gold. The whole of the writing on fol. 55v. (except the title of the Benediction of S. Bartholomew's Day) is also in gold.

[2] *leg.* est.

[3] The gold writing is continued from the preceding page to this point, and the Amens of this benediction, and of the two which follow it, are also written in gold.

Benedictio in passione Sancti Iohannis precursoris.

/DEus qui uos sancti iohannis baptistae concedit [fol. 56v. sollemnia frequentare . tribuat uobis et eadem deuotis mentibus celebrare . et suae benedictionis dona percipere. *Amen.*

Et qui pro legis eius preconio carceralibus est reclusus in tenebris . intercessione sua a tenebrosorum operum uos liberet incentiuis. *Amen.*

Et qui pro ueritate quae christus est . caput non est cunctatus amittere . suo enim[1] aduentu ad caput omnium quod christus est uos faciat peruenire. *Amen.*

Quod ipse prestare dignetur.

Benedictio in natiuitate Sanctę Marię.

OMnipotens deus sua uos dignetur protectione benedicere . qui hunc diem per natiuitatem /beatae mariae [fol. 57. fecit clarescere. *Amen.*

Et qui per eam filium suum uoluit nasci . eius intercessione ab omni uos faciat aduersitate defendi. *Amen.*

Quo in presenti euo eius meritis et precibus adiuti sempiterna ualeatis gratanter felicitate perfrui. *Amen.*

Quod ipse prestare dignetur.

Benedictio in exaltatione Sanctę Crucis.

DEus qui redemisti genus humanum per beatae crucis patibulum . ut quod prius erat sceleste ad poenam . sit conuersis redemptio ad uitam . concede plebi tuae eius saluari presidio . cuius est armata uexillo. *Amen.*

Sit ei crux fidei fundamentum . spei suffragium . in aduersis defensio . in prosperis iuuamentum. *Amen.*

Perseueretque in hoste uictoria . in ciuitate concordia . in campo custo/dia in domo fultura . ut gregem in [fol. 57v. futuro conseruet incolomem . quae nobis agno uincente uersa est in salutem. *Amen.*

Quod ipse prestare dignetur.

[1] *Enim* seems superfluous. S. Æthelwold's Benedictional reads *suo interaduentu.*

BENEDICTIO IN FESTIUITATE SANCTI MICHAELIS.

MUltiplici uos dominus benedictione locupletet . qui sollempnitate principis archangelorum mundo gaudia infert. *Amen.*

Et qui deuicto hodierna die hoste antiquo triumphat . suo interuentu molimina eiusdem draconis superare uos faciat. *Amen.*

Quatinus de animabus uestris caelestia lucra reportet . et ymnidicis angelorum choris perpetua uos exultatione consociet. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

/ITEM ALIA. [fol. 58.

BEnedicat uos deus principium lucis angelorum . quos sibi conciues et consortes fecit in sedibus supernorum. *Amen.*

Eorum amministratione muniatur in terris uita uestra . et liberati ab hostibus uisibilibus et inuisibilibus . mereamini peruenire ad premia aeterna. *Amen.*

Inter quorum uenerationem archangeli michaelis suffulti auxiliis . eius memoriam celebretis hodie deuotissime in aruis . ut illius societate fruamini in astris. *Amen.*

Quod ipse prestare dignetur . cuius regnum et imperium sine fine permanet in secula seculorum. *Amen.*

Benedictio dei . patris . et filii . et spiritus sancti.

BENEDICTIO IN FESTIUITATE OMNIUM SANCTORUM.

/BEnedicat uos omnipotens dominus per omnium [fol. 58v. sanctorum gloriosissimam intercessionem . et uestram placidissime dignetur suscipere humillimam obsecrationem. *Amen.*

Et quorum in terris corde sincero felicissimum celebratis triumphum . ipsis opitulantibus ad eorum in caelis perduci mereamini desiderabile consortium. *Amen.*

Quatinus terreni contagii maculis emundati . ác uirtutum omnium radiantibus lampadibus exornati . et caelestibus coniungi decenter agminibus . et uenienti sponso ualeatis occurrere . cum bonorum operum fulgentibus luminaribus. *Amen.*

/Quod ipse prestare dignetur. [fol. 59.

ITEM ALIA BENEDICTIO.

BEnedicat uobis qui formam uestrae humilitatis dignatus est suscipere . atque interuentu et precatu sanctae mariae uirginis . uestrorum uincula peccatorum misericorditer absoluat. *Amen.*

Qui gratiae suae beneficia uobis potiora concedat . beati michaelis archangeli meritis . cunctorumque ordinum una caelestium quorum hodierna die nutu deuotissime mentis sollempnia recolitis. *Amen.*

Custodiatque uos dominus ab emulorum uestrorum machinamentis per apostolica presidia . qui eorum uos disposuit muniri et ornari disciplinis. *Amen.*

Commendet siquidem uos idem redemptor uester milium martyrum suorum iuuaminibus . et liberet uos á /cunc- [fol. 59v. tis inimicorum uestrorum controuersiis. *Amen.*

Suffragantibus etenim meritis sanctorum confessorum suorum dominus uos faciat benedici . qui et eorum corda conpunxit flatu spiritus sancti. *Amen.*

Tripudiis scilicet sanctarum uirginum . exultantibus humani generis redemptor uos dignetur benedicere . qui non solum uiris . uerum etiam feminis quarum sexus fragilis est concessit inuiolabiliter triumphare. *Amen.*

Et sicut illae sacrae uirgines atque omnes sancti quorum hodie totus orbis festa celebrat . diuino munere uegetati . caelestem sortiti sunt paradysum . ita et uos meritis exigentibus . et eorum interuentione regnum mereamini feliciter possidere.

Quod ipse prestare dignetur.

Benedictio dei patris . et filii . et spiritus sancti.

/BENEDICTIO IN NATALE SANCTI MARTINI. [fol. 60.

DEus qui beatum martinum presulem tuum ita predistinasti† . ut eum tuae gratiae perenniter iuberes astringi . erige uota populi . qui prestitisti gloriosa merita confessori. *Amen.*

Proficiat his ad fructum boni operis . quicquid in sacerdote amplectitur pro laude tui nominis. *Amen.*

Et eius intercessione hic populus consequatur ueniam . qui té remunerante felici seruitio uenit ad palmam. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

Benedictio in natale Sancte Ceciliȩ.

OMnipotens deus uestrorum cordium archana purificet . et benedictionis suȩ uobis tribuat incrementa . /qui [fol. 60v. hodierna die sanctȩ ceciliȩ festiuitatem deuote uobis concedit celebrare. *Amen.*

Ab omnibus eius intercessionibus uitae presentis periculis exuamini . et uirtutum spiritalium ornamentis induamini. *Amen.*

Quo illius adiutorio fulti sic domino seruiatis in terris . ut ei coniungi ualeatis in caelis. *Amen.*

Quod ipse prestare dignetur.

Benedictio in natale Sancti Clementis.

OMnipotens deus deuotionem uestram placatus semper accipiat . et interueniente beato clemente martyre suo . quecumque ab eo postulaueritis clementer concedat . et premia aeterna non deneget. *Amen.*

Auferat a uobis omnia mala quae gessistis . eiusque intercessione tribuat omnia bona quae ab eo deposcitis. *Amen.*

Sitis semper in hoc seculo benedicti . et ab omni malo maneatis inlesi . ut ab ipso /in iudicio mereamini [fol. 61. benedici. *Amen.*

Quod ipse prestare dignetur. *Amen.*

In uigilia Sancti Andreȩ apostoli.

OMnipotens deus sua uos benedictione locupletet . qui beatum andream apostolicae dignitatis preconio sublimauit. *Amen.*

Concedatque uobis ipsum habere intercessorem in caelis . cuius deuote preuenitis in terris diem sollempnitatis. *Amen.*

Ipsius quoque interuentu queatis scandere alta caelorum . quo processit idem per crucis passionem . sequendo dominum magistrum. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

In natale eiusdem apostoli.

DEus qui beatum andream apostolum per passionem crucis ad sedes euexit aethereas . /ipse uobis tribuat [fol. 61v. bonorum operum eundem sequi uestigiis. *Amen.*

Et quem peculiarem optinere meruistis patronum . ad caeleste ipso intercedente ualeatis feliciter pertingere regnum. *Amen.*

Tandemque mereamini uidere in caelis regnantem . cuius gratulanter celebratis sollempnissimum diem. *Amen.*

Quod ipse prestare dignetur . cuius regnum.[1]

/BENEDICTIO IN TRANSITU ALMI IUDOCI CONFESSORIS. [fol. 62.

DOmine deus omnium gratiarum benedicere dignare omnem hunc populum tuum . qui in honore tuo diuinis famulatur officiis . et quicquid sancto confessori tuo iudoco hodierna die profuit ad beatitudinem . prosit huic familiae ad exemplum. *Amen.*

Et ipso beato confessore intercedente . sit in eis fides recta . imitabilis forma . castissima sobrietas . hospitalis caritas . spiritualis prudentia . alta sapientia . mens humilis uita sublimis. *Amen.*

Ut cum ante tremendum iudicii diem in conspectu tuo adstiterint . per sacri confessoris uenerabilem interuentionem . non dampnandum[2] . sed mitem /ex ore tuo audiant [fol. 62v. absolutionis sententiam. *Amen.*

Quod ipse prestare dignetur.

IN VIGILIA APOSTOLORUM.

BEnedicat uos omnipotens deus . per beati apostoli sui . N . intercessionem . et uestrorum uota ieiuniorum sibi acceptabilia reddat. *Amen.*

Precibus uestris effectum boni accomodet . cunctorum remissionem peccatorum attribuat . et uos feliciter ad sempiterna gaudia peruenire concedat. *Amen.*

Et quem hodie ieiuniis . et elemosynis . precibusque intercessorem conuenientes aduocatis . hunc pium auxiliatorem cum omni apostolico agmine in perpetuum habeatis. *Amen.*

Quod ipse prestare dignetur . cuius regnum et imperium sine fine.

Benedictio dei patris . et filii . et spiritus sancti.

[1] The lower part of fol. 61 verso is blank.
[2] Probably for *dampnantem*.

Benedictio in natale apostolorum.

/DEus qui uos in apostolicis tribuit consistere [fol. 63. fundamentis . benedicere uos dignetur beati apostoli sui . ill . intercedentibus meritis. *Amen.*

Defendatque uos a cunctis aduersis apostolicis presidiis . qui uos illius uoluit ornari et munerari exemplis et documentis. *Amen.*

Quo per eius intercessionem perueniatis ad aeternae patriae hereditatem . per cuius doctrinam tenetis fidei integritatem. *Amen.*

Quod ipse prestare dignetur.

In natale unius martyris.

BEati martyris sui . N . intercessione . uos dominus benedicat et ab omni malo defendat. *Amen.*

Extendat in uos dexteram suae propitiationis . qui eum . suscepit per supplicia passionis. *Amen.*

/Quo eius in caelo mereamini habere consortium . [fol. 63v. cuius deuotis mentibus in terra celebratis triumphum. *Amen.*

Quod ipse prestare dignetur.

In natale plurimorum martyrum.

BEnedicat uos omnipotens dominus beatorum martyrum suorum . N . suffragiis et liberet ab aduersitatibus cunctis. *Amen.*

Commendet uos eorum intercessio gloriosa . quorum in conspectu eius est mors pretiosa. *Amen.*

Et sicut illi per diuersa tormentorum genera caelestis regni sunt sortiti hereditatem . ita uos eorum mereamini consortium . per bonorum operum exhibitionem. *Amen.*

Quod ipse prestare dignetur.

In natale unius confessoris.

OMnipotens dominus det uobis copiosam benedictionem . qui beatum . N . adsciuit sibi /uirtute confessionis. [fol. 64. *Amen.*

Et qui illum fecit coruscare miraculis . uos exornet bonorum operum incrementis. *Amen.*

Quo eius exemplis eruditi . et intercessione muniti . cuius depositionis diem celebratis . illi possitis in caelesti regione adiungi. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN NATALE PLURIMORUM CONFESSORUM.

SAnctorum confessorum suorum meritis uos dominus faciat benedici . et contra aduersa omnia eorum intercessione muniri. *Amen.*

Eorum uos efficiat suffragio felices . quorum festiuitatis diem celebratis ouantes. *Amen.*

Et qui eorum imitamini exempla . horum interuentu ad caelestia peruenire possitis promissa. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

BENEDICTIO IN NATALE UNIUS UIRGINIS NON MARTYRIS.

/REspice domine hanc familiam tuam serenis [fol. 64v. optutibus . et interueniente beata . ill . uirgine . largis eam infunde benedictionibus . ut in uiam recti itineris gressus suos dirigat . et fidei suae stabilem firmitatem teneat. *Amen.*

Sanctis beatae uirginis suffragantibus meritis . cuius annuam festiuitatem deuotis mentibus exercet . perseuerantiam boni operis usque in finem habere mereatur. *Amen.*

Et premia destinata sanctis in aeterna beatitudine possideat sine fine . et cum eis sicuti est deum facie ad faciem uisu indefectiuo mereatur uidere. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN NATALE UIRGINIS MARTYRIS.

BEnedicat uobis dominus . qui beatae uirgini . ill . concessit et decorem uirginitatis . et gloriam passionis. *Amen.*

/Et cuius opitulatione illa meruit et sexus fragili- [fol. 65. tatem et persequentium rabiem deuincere . uos possitis et uestrorum corporum inlecebras . et antiqui hostis machinamenta superare. *Amen.*

Quo sicut illa sexu fragili uirile nisa est certamen adire . et post certamen de hostibus triumphare . ita uos in hac mortalitate uiuentes . ualeatis et antiquum hostem deuincere . et ad regna caelestia peruenire.

Quod ipse prestare dignetur . cuius regnum.

Benedictio in natale plurimarum uirginum.

OMnipotens dominus intercedentibus sanctis uirginibus suis uos dignetur benedicere . qui de antiquo hoste non solum per uiros uerum etiam per feminas uoluit triumphare. *Amen.*

Et qui illis uoluit centesimi fructus donum decoremque uirginitatis et agonem martyrii conferre . uos dignetur et uitiorum squaloribus expurgare . et uirtutum /lam- [fol. 65v. padibus exornare. *Amen.*

Quatinus uirtutum oleo ita peccatorum† uestrorum lampades possint repleri . ut cum eis caelestis sponsi thalamum ualeatis ingredi. *Amen.*

Quod ipse prestare dignetur.

Benedictio Dominicis diebus per anni circulum.

BEnedicat uos trinitas . diuina maiestas . pater . et filius . et spiritus sanctus . et dimittat uobis omnia quae nequiter gessistis. *Amen.*

Dies examinationis tales uos inueniat . quales fons regenerationis purgat. *Amen.*

Quales te† deus se humiliant . et nostram benedictionem desiderant . tuam misericordiam semper et ubique inueniant. *Amen.*

Ille uos benedicat et custodiat . protegat atque defendat . ipseque tueatur uos de caelis . qui est redemptor uester in terris. *Amen.*

Ille corpora et animas uestras uiuificet . et ad caelestia regna perducat. *Amen.*

/Quod ipse prestare dignetur. [fol. 66.

Item alia benedictio Dominicis diebus.

DEus lumen uerum qui prima die nascentis mundi caelum terramque fieri uoluisti . da populis tuis te omnium diligere rerum auctorem . quatinus caelesti sede digni habiti . te iugiter in se habitare agnoscant. *Amen.*

Ut dispecto† terrenarum appetitu sordium tales se iugiter tuae maiestati representent . ut in eis digneris tuae bonitatis pietatem declarare . atque cum sanctis omnibus uitae donare coheredes perpetuę. *Amen.*

Erue eos deprecamur domine deus a fraude malignantium. quos tibi in hac die resurgendo mortemque triumphaliter superando adquisisti. atque misericorditer largire ingredi ianuas caeli. quos redemisti portas confringendo inferni. *Amen.*

Quod ipse prestare digneris qui imperas regnas ac sine fine permanes in secula seculorum.

/BENEDICTIO IN SECUNDA FERIA. [fol. 66v.

DEus principium omnium creaturarum. qui secunda die firmamenti stabilitatem diuisionesque aquarum mirabili materiae† formauit. uos lubricis uitiorum contagiis exuat. ac inuicta suae bonitatis stabilitate corda uestra clementer circumdet. *Amen.*

Sicque stadium uos huius labentis uitę percurrere concedat. ut non infectio prauitatis uestris iuncta sit operibus. sed procul aufugiant machinamenta temptatoris a uobis. sicut aquae sunt diuisae ab aquis. *Amen.*

Ab omnibus quoque originalis delicti maculis uos innocuos reddat. et cum tremendi examinis terror ingruerit. non reorum miseriis. sed omnium iustorum gaudiis uos felicissimos conciues ascribat. *Amen.*

Quod ipse prestare dignetur. cuius.

/BENEDICTIO IN TERTIA FERIA. [fol. 67.

OMnipotens deus rerum omnium formator. qui tertia die telluris ac maris uastitatem uerbi sui potentia statuit ac locauit. det uobis huius mundi periculosa deuincere naufragia. atque hostilia uos superare faciat temptamenta. qui tumida premens maris fluctiuaga. calcabile suis sacris uestigiis iter firmauit ineffabiliter per aequora. *Amen.*

Arceat in† uobis rerum carnalium oblectamenta inlicita. inmittatque in cordibus uestris bonarum florentia uirtutum germina. ac inriget castitatis rore sanctissima†. *Amen.*

Ille quoque uos fructificare concedat uirtutum omnium incrementis. qui terras uirentia gramina. ac diuersa fecundatim germina producere iussit. *Amen.*

Quod ipse prestare.

BENEDICTIO IN QUARTA FERIA DICENDA.

BEnedicat et inluminet omnipotens deus mentium uestrarum /interna. qui solis splendidissimum iubar lucen- [fol. 67v. temque lunae pallorem. necnon fulgentia stellarum curricula.

quarto sanxit die ineffabili discurrere uirtute per nubila. *Amen.*

Ille quippe pectorum uestrorum secreta sapientiae† inflammet. atque prudentię lumine inradiet. stellatisque uirtutibus clementer inlustret. qui est origo lucis. atque beatorum omnium splendor perhennis. *Amen.*

Tribuatque uobis deposito† carnis sarcina. ciuium contuberniis frui caelestium. atque cum sanctis omnibus caelesti gloria adscisci. necnon felicissima perhennae† beatitudinis ornari corona. *Amen.*

Quod ipse prestare dignetur. cuius regnum.

BENEDICTIO IN FERIA QUINTA.

DEus aeternae bonitatis origo. qui quinto die aquas uolatilia atque aquatilia seruis tuis in usum produce/re [fol. 68. precepisti. respicere dignare famulos tuę maiestati subiectos. ueniam delictorum suorum deuote precantes. *Amen.*

Aperi domine thesauros clementiae tuae. et produc in eis saluberrima conpunctionis fluenta. sicut aquas multiformia producere fecisti animantia. *Amen.*

Dá domine per nostrae humilitatis benedictionem famulis tuis pium in cunctis aduersitatibus solacium. da misericors omnium ueniam delictorum. da quesumus in resolutione carnis ac spiritus. angelum sanctum defensorem. *Amen.*

Quod ipse prestare digneris. qui uiuis et regnas per.

BENEDICTIO FERIA SEXTA. DE CRUCE.

BEnedicat uos dei patris clementia. qui sexta die protoplastum paradysi amoenitate† prefecerat dulcissima†. pererditumque† ruentis inuidia. per incarnationem passionemque uerbi sui dignatus est redimere per beatae crucis dirissima supplicia. *Amen.*

Respicere quoque uos dignetur pretiosissimo /filii [fol. 68v. tui[1] cruore redemptos. sacroque baptismatis fonte renouatos. atque sanctae crucis triumphum deuotis mentibus celebrantes. clementer peruenire concedat ad superos. *Amen.*

Gestantesque in frontibus uestris sanctae crucis inuictricia arma paterna pietate dignetur protegere ab hostibus. deleat etiam quę iniuste gessistis delicta misericors. sibique efficiat dignos. quos culpa primi parentis fecerat reos. *Amen.*

Quod ipse prestare.

[1] This error is the result of a mistaken correction by the scribe.

SABBATO BENEDICTIO.

DEus qui sex diebus opera et in septimo requiem insinuas. huic familiae benedicere digneris. et post cursum huius uitae. aeternam requiem tua miseratione largiaris. *Amen.*

Quique post tua ualde bona opera sabbatum fieri uoluisti. hanc familiam tuam bene operari. et ad requiem post labores seculi facias peruenire. *Amen.*

Nec quos bene operari precipis. hic a bonis /operi- [fol. 69. bus sabbatizare uel hiemare sustineas. sed tales exire iubeas. quales in aeternum benedicas. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN MONASTERIO.

OMnipotens dominus sanctarum mentium habitator uos benedicat. et in cordibus uestris perpetuam sibi mansionem constituat. *Amen.*

Ab omnibus uos perturbationibus interius exteriusque munitos efficiat. consolatoremque spiritum sanctum attribuat. et in proposito sanctae religionis in qúo uos deo deuouistis perseuerabiles reddat. *Amen.*

Quatinus in hac peregrinatione sub eius piissima protectione inculpabilem uitam ducentes ad eorum consortium quorum exempla imitamini. intercedente beato benedicto. peruenire feliciter ualeatis. [*Amen.*]

Ille uos benedicat de caelis. qui per crucem et sanguinem passionis suae nos redemit in terris. *Amen.*

/Quod ipse prestare dignetur. [fol. 69v.

BENEDICTIO COTIDIE AD MATUTINUM.

NUmquam deseras domine quam plantare dignatus és uineam tuam. sed facias eam semper excultam. *Amen.*

Nullis sentibus suffocetur. nec inportuna auium uastatione uexetur. sed adesto ei proximus semper. et cotidianam fac de botris ubertatem. *Amen.*

Non in ea lolium seminet inimicus. sed dignos tibi semper afferat fructus. *Amen.*

Quod ipse prestare dignetur.

Benedictio cotidiana ad uesperas.

AD custodiendum gregem hunc animarum pastor bone qui dormire nescis inuigila. *Amen.*

Et ne nocturnis terroribus[1] fatigentur . celestia super eos uelamenta pretende. *Amen.*

Humiliata tibi omnium capita . dextera tuae benedictionis sanctifica. *Amen.*

/Ille uós benedicat de caelis . qui per crucem pas- [fol. 70. sionis suae uos redemit in terris . cuius honor et imperium permanet in saecula saeculorum. *Amen.*

Benedictio cotidiana ad completorium.

INmittat in uos dominus quietem sancti soporis . et custodiat uos ab inlusione diabolicae fraudis. *Amen.*

Quatinus sic quiescentes carne dormiatis . ut cordibus deo digne uigilare queatis. *Amen.*

Et cum uobis affuerit hora de somno surgere . diuina uos possitis uirtute precingere. *Amen.*

Quod ipse prestare dignetur.

Benedictio super regem in tempore sinodi.

BEnedicat tibi dominus semperque te omnibus custodiat . et sicut té uoluit super populum suum constituere regem . ita et in presenti secu/lo felicem . et aeter- [fol. 70v. nae felicitatis tribuat esse consortem. *Amen.*

Clerum ác populum quem sua uoluit opitulatione tua sanctione congregari . sua dispensatione et tua administratione per diuturna tempora faciat feliciter gubernari. *Amen.*

Quatinus diuinis monitis parentes . aduersitatibus omnibus carentes . bonis omnibus exuberantes . tuo ministerio fideli amore obsequentes . et in presenti saeculo pacis tranquillitate fruantur . et tecum aeternorum ciuium consortio potiri mereantur. *Amen.*

Quod ipse prestare dignetur.

Benedictio cotidiana super regem.

BEnedic domine hunc clementissimum regem cum uniuerso populo suo . sicut benedixisti abraham in familia . isáác in uictima . iacob in pascua. *Amen.*

Dá ei de rore caeli benedictionem . de pin/guedine [fol. 71.

[1] The *t* of this word is interlined.

terrae ubertatem . de inimicis triumphum . de lumbis suis sobolem regnaturum. *Amen.*

Sit indeficiens amor in populo . et pax peregrinis in regno. *Amen.*

Quod ipse prestare dignetur.

Benedictio in ordinatione episcopi.

DEus benedictionum omnium largus infusor . conuentui famulorum tuorum benignus adesto . et hunc famulum tuum cui sacramenta pontificatus indidimus benignus respice . et respiciendo eum quod nominatur meritis esse perfice. *Amen.*

Et quem per manus nostrae inpositionem in episcopalis dignitatem ordinis consecramus et ordinamus . hunc fluenta diuini fontis fideliter haurire . et aliis cum multiplici fenore facias ministrare. *Amen.*

Sic ei regendi curam gregis té preuenien/te et [fol. 71v. subsequente ministrare et dispensare concedas . quatinus gregem diuini uerbi tutamine ab antiqui hostis defendat formidine . et lupi rabiem diuino deterreat predicamine. *Amen.*

Quod ipse prestare dignetur.

Benedictio in ordinatione presbiteri.

BEnedictionum omnium largitor et diuini uerbi seminator . huius fratris precordia quem hodie in presbiteratum elegimus . et benedicere et diuini semine uerbi digneris replere. *Amen.*

Et quem tuis sacrariis ministrum† uná cum clero ministrum† constituimus . hunc pro tuo intercessorem populo sollicitum reddas . et ad caelestis atria regni preuium plebi tuae perficias. *Amen.*

In sui receptaculo cordis demptis uitiorum spinulis supernas uirtutes inseras . quarum copia et corda populorum enutriat . et enutriens in bonis operibus /numquam de- [fol. 72. ficiat. *Amen.*

Quod ipse prestare dignetur.

Benedictio in ordinatione diaconi.

OMnipotens deus qui in ueteri lege filios leui in diuini cultus ministerium ordinare et consecrare precepisti . hunc leuitam in tuorum ministerium sacramentorum . et consecrari precipias et benedici. *Amen.*

Et qui quondam leuitas aram et tabernaculum uasaque sacrarii gestare mandasti . hunc famulum tuum altitudinem fidei in ecclesiae† tuae† gestare facias . et sanctarum animarum dignum ad superna latorem perficias. *Amen.*

Quique in moderna lege huiuscae† ordinationis apostolos tuos decreuisti ordinatores extitisse . horum precamine huic tuae ministrum ecclesiae et benedicas . et idoneis tibi iugiter moribus in ecclesia perseuerare concedas. [*Amen.*]

/Quod ipse prestare dignetur . cuius regnum. [fol. 72v.

Benedictio in dissolutione sinodi.

CHristus dei filius . qui est initium . et finis . complementum uobis tribuat karitatis. *Amen.*

Et qui nos ad expletionem huius fecit peruenire concilii . absolutos uos efficiat ab omni contagione delicti. *Amen.*

Ab omni reatu liberiores effecti . absoluti etiam per donum spiritus sancti . felici reditu uestrarum sedium cubilia repetatis inlaesi. *Amen.*

Semper proficiat cura uestra . ut quando iudex uenerit . euigilet fides uestra . uigilantiae premium de domino receptura. *Amen.*

Detque uobis potestatem predicandi in populo . et quod aliis ore predicatis . corde semper teneatis. *Amen.*

Exaudiat uós dominus in tempore orationis uestrae . et det uobis consilium rectitudinis . ut euadere mereamini suppli/cium acherontis. *Amen.* [fol. 73.

Quod ipse prestare dignetur.

Benedictio post confirmationem.

BEnedicat uobis omnipotens dominus qui cuncta ex nihilo creauit . et uobis in baptismate remissionem omnium peccatorum tribuit. *Amen.*

Quique eundem spiritum sanctum in igneis linguis discipulis suis dedit . ipsius inlustratione corda uestra perlustret . atque in suum amorem iugiter accendat. *Amen.*

Quatinus eius dono a cunctis uitiis emundati . ipsiusque opitulatione ab omnibus aduersitatibus defensi . templum illius effici mereamini. *Amen.*

Quod ipse prestare dignetur.

Benedictio pro iter agentibus.

OMnipotens deus cuius misericordia ubique cognoscitur . et pie famulantibus miseretur . iter uestrum clementer /dirigat . atque ad locum optabilem uós incolumes [fol. 73v. deducat. *Amen.*

Angelorum iugiter collegium habere mereamini comitem . necnon in omnibus et contra omnia preuium . quorum solacio muniti eundo et redeundo semitarum uestigia transeatis inlęsi. *Amen.*

Quatinus instantis aeui tramitem sic communiter compensetis . ut et inlecebras aegypti deuitetis . atque per uiam iustitiae ad inmarcescibile felicitatis premium perueniatis. *Amen.*

Adsit uobis raphael magnus tobię custos . et preuius . ut humanam et diabolicam deuitetis calliditatem . et christum uiae ueritatis et uitae mereamini habere comitem. *Amen.*

Quod ipse.

Benedictio sponsi et sponsae.

OMnipotens deus qui primos parentes nostros adam et euam sua uirtute creauit /suaque benedictione [fol. 74. sanctificauit . et in sua societate copulauit . ipse corda et corpora uestra sanctificet et benedicat . atque in societatem uerę dilectionis coniungat. *Amen.*

Quique ad preparandas tobiae et sarrae nuptias raphaelem angelum misit . ipse a supernis sedibus angelum suum sanctum mittat . qui uos in suo sancto seruitio confortet . uiamque iustitię ostendat . et perpetuo ab omni malo defendat. *Amen.*

Et qui unigenitum filium suum dominum nostrum ihesum christum redemptorem mundi uoluit de uirgine nasci . qui sua presentia suoque miraculo nuptias consecrauit . quando aquam in uinum conuertit . ipse nuptiis uestris interesse . uosque sanctificare et benedicere dignetur. *Amen.*

Concedatque uobis quieta tempora . sanitatem mentis et corporis . gaudium ex procreatione sanctorum filiorum . et post finitos huius uitae labores faciat /uos peruenire feliciter ad consortium sanctorum angelorum. [fol. 74v. [*Amen.*]

Quod ipse prestare dignetur.

Benedictio in tempore pestilentiae.

DIgnare domine deus noster caelestem super populum inpertiri benedictionem . pestilentias morbidasque egritudines auferre . non tantum corporis sed et animae. *Amen.*

Et qui iuste pro peccatis affliguntur meritisque condignis conteruntur . hos non contritio deprimat . sed sperare superna perficiat. *Amen.*

Paternitas tua christe sic filios corrigat et flagellet . quatinus in his non ira seuiens agnoscatur . sed diuinae amor pietatis pretendatur. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

Benedictio in tempore belli.

OMnipotens deus . triumphantium gloria . quem numerosa non uin/cunt uexilla . populo tuo largire trium- [fol. 75. phum . quibus sacrum donaueras lauacrum . et quem fide ditasti catholica . hunc non premat iniquitas ethnica. *Amen.*

Et qui per angelorum presidia israhelis protexisti agmina . angelicam plebi tuę[1] opem tribuas . hostiumque illi terga prebeas . nec fidum tibi frangat exercitum . ferocitas inpudica gentilium. *Amen.*

Et sicut dudum dauid in golía persoluisti triumphanti spolia . et bellicosum mucrone proprio transfigi a tuo fecisti famulo :' ita nunc ferocitas gentilium . per turbam conteratur humilium. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

Benedictio in uisitatione infirmi.

DEus qui socrum simonis magnis laborantem febribus in tui ministerium imperando sanasti . quique uariis infirmantes languoribus manus inponens curasti . hunc famulum tuum /caelesti benedictione uisites . eumque benedi- [fol. 75v. cendo tibi in ministerium restituas. *Amen.*

Et qui seruum centurionis moriturum tantum uerbo fide domini sui sanasti . huic languenti fidelium tuorum precatu benedictionem et subsidium conferas sempiternum. *Amen.*

Quique principis synagogae precatu unicam illius filiam a morte resuscitasse ueniens . mulierem a cruentaneo dolore tactu tantum fimbriae uirtute dominica sanasti . huic egrotanti tua caelesti benedictione non tantum corporis sed et animae tutelam conferre digneris. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

Benedictio pro defunctis.

DEus quem trinum in personis et coeterna diuinitate unum consubstantialem dominum catholica confitetur eclesia . qui me/delam uiuis . uitam prestare soles post [fol. 76.

[1] This word seems to be a later insertion.

mortem . placatus ad cunctorum preces respice fidelium . quas tibi pro defuncti fratris absolutione cumulatis muneribus perpetuae redemptionis singuli detulerunt. *Amen.*

Et quem unici filii tui cruore redimere . ac redemptum coeterni spiritus munimine fouere uoluisti in aruis . terrenis exutum contagiis . tartareis erutum cruciatibus sanctorum coetibus coniungi iubeas coronandum in astris. *Amen.*

Supplicum uota propitius considera . et reatus singulorum ad purum relaxa . ut uitiorum omnium neuo remoti . sanctique spiritus carismate inradiati . pro defuncto libentius ualeant exaudiri. *Amen.*

Quod ipse prestare digneris . qui unus in trinitate perfecta uiuis et gloriaris deus per infinita secula seculorum. *Amen.*

Benedictio dei patris.

/*Incipit absolutio dicenda ab episcopo . super conuersum et poenitentem . Qui conuersus prosternatur . coram altare et decantet psalmum quinquagesimum . si autem est idiota . ex intimo corde crebro dicat . deus miserere mihi peccatori . seruo tuo. Et faciat episcopus letanias super eum . et hae sequantur orationes.* [fol. 76v.

ABsoluimus te uice beati petri apostolorum principis . cui dominus potestatem ligandi atque soluendi dedit . et quantum ad te pertinet accusatio . et ad nos remissio . sit deus omnipotens tibi uita et salus . et omnibus peccatis tuis indultor . per eum qui uiuit et regnat per omnia secula seculorum. *Amen.*

Item alia oratio.

DOmine sanctae† pater omnipotens aeterne deus . qui uulnera nostra cu/rare dignatus es . té supplices [fol. 77. rogamus et petimus . nos humiles tui sacerdotes . ut precibus nostris aurem tuae pietatis inclinare digneris . atque ad poenitentis confessionem mouearis . remittasque omnia crimina et peccata uniuersa condones . desque huic famulo tuo domine . N . pro suppliciis ueniam . pro merore letitiam . pro morte uitam . ut qui ad tantam spem caelestis apicis deuolutus est . de tua misericordia confidens ad bona paciferi premii tui atque ad caelestia dona peruenire mereatur . per dominum.

Item.

EXaudi nos domine . et sicut publicani precibus et confessione placatus es . ita et huic famulo tuo . N . placare . et precibus eius benignus aspira . ut in confessione flebili permanens . et petitione perpetua clementiam tuam celeriter exoret . sanctisque altaribus et sacramentis restitutus rursus /caelesti gloriae mancipetur . per. [fol. 77v.

Alia.

DEus misericors . deus clemens . qui secundum multitudinem miserationum tuarum peccata penitentium deles . et preteritorum criminum culpas uenia remissionis euacuas . respice super hunc famulum tuum et remissionem sibi omnium peccatorum suorum tota cordis confessione poscentem deprecatus exaudi . Renoua in eo piissime pater . quicquid terrena fragilitate corruptum . uel quicquid diabolica fraude uiolatum est . et eum unitati corporis ecclesiae tuae et membrorum perfecta remissione; restitue . Miserere domine gemituum . miserere lacrimarum . et non habentem fiduciam nisi in tuam† misericordiam† . ad sacramentum reconciliationis admitte . per dominum nostrum.

Item.

MAiestatem tuam domine supplices deprecamur . ut huic famulo tuo . N . longo squalore poenitentię macerato /miserationis tuae ueniam largiri digneris . ut nuptiali [fol. 78. ueste recepta ad regalem mensam unde eiectus fuerat mereatur introire . per dominum.

Alia.

PReueniat hunc famulum tuum quesumus domine misericordia tua . et omnes iniquitates eius celeri indulgentia deleantur . per dominum.

Item alia.

ADesto domine supplicationibus nostris . nec sit ab hoc famulo tuo clementiae longinqua miseratio . sana uulnera eius . remitteque peccata . ut nullis a te iniquitatibus separatus . tibi semper domino ualeat adherere . per dominum nostrum.

Item.

DOmine deus noster qui offensione nostra non uinceris sed satisfactione placaris . respice quesumus hunc famulum tuum qui se tibi peccasse confitetur . Tuum est absolutionem criminum dare . et ueniam prestare peccantibus . qui dixisti penitentiam te malle peccatorum quam mortem . Concede ergo domine hoc ut tibi /penitentiam ex culpis celebret . [fol. 78v. et correctis actibus suis conferri sibi a te sempiterna gaudia letetur . per dominum.

Alia.

PRecor domine clementiam tuae maiestatis . ut huic famulo tuo peccata et facinora sua confitenti relaxare digneris . Qui humeris tuis ouem perditam reduxisti ad caulas . qui publicani precibus uel confessione placatus es . tu etiam domine huic famulo tuo placare . Tu eius precibus benignus adsiste . ut in confessione flebili permanens clementiam tuam celeriter exoret . et sanctis ac sacris altaribus restitutus . spei rursus et caelesti gloriae reformetur . per dominum.

Item.

DEus humani generis benignissime conditor . et misericordissime formator . qui in conciliationem lapsorum etiam me qui misericordiam† tuam† primus indigeo . seruire effectibus gratiae tuae per sacerdotale ministerium uoluisti . ut cessante merito supplicis mirabilior /fieret indulgen- [fol. 79. tia remittentis . Deus qui iustitiae tuae leges misericordiae semper multiplicatione moderaris . dum delinquentibus penitentiam adhibes . dum etiam malis prouidentiae tuae dona non subtrahis . et uindictam miserendo suspendis . Deus qui hominem inuidia diaboli ab eternitate deiectum unici tui sanguine redemisti . uiuifica quos mori non uis . et quos non relinquis deuios . assume correctos . Moueat pietatem tuam fletus ipse miserorum . tuorum . medere languoribus . Tu benignam iacentibus manum porrige . ne eclesia tua sui corporis portione priuata . temeretur . ne grex tuus detrimentum sustineat . ne de familiae tuę dampno inimicus exultet . ne renatas lauacris salutaribus animas mors secunda possideat . Tibi igitur humiliamur omnes . tibi supplices fundimus preces fletum cordis offerimus . /Tu parce confessis . et inminentes [fol. 79v. poenas futurique iudicii sententiam te miserante non incidant . Nesciant quod terret in tenebris . quod stridet in flammis . et ab errorum uia ad iter iustitiae iam reuersi nequaquam ultra nouis uulneribus saucientur . Propitiare ergo trementibus sub sententię tuae expectatione . supplicibus . et ad humilitatem iacentium subleuandam dexteram salutis extende . nobisque seruis tuis quos apostolicae clauis sacerdotalis officii ministros non electione meriti sed dono gratię tuae constituisti . da fiduciam tanti muneris exequendi . et ipse in nostro ministerio quod tuae est potestatis operare . Agnosce piissime pater oues tuae redemptionis . et constrictos uinculis peccatorum . ecclesię tuae precibus exoratus absolue . redeant ad unitatem familię tuae . et post illam diram inopis /exilii famem [fol. 80. reddito splendidę uestis ornatu gaudeant se paterno receptos

esse conuiuio . Nihil de honore adoptionis . nihil de hereditatis sorte perdant . sed integrum sit eis atque perpetuum quod gratia tua contulit . et quod misericordia reformauit . per dominum nostrum ihesum.

Hic erigatur de solo adprehensus manu episcopi per dexteram . et inclinetur coram episcopo.

DEus innocentiae restitutor et amator . qui quondam nobis dixisti per prophetam . uiuo ego nolo mortem peccatoris sed ut magis conuertatur et uiuat . et in alio loco . in quacumque die conuersus fuerit homo peccator . uita uiuet et non morietur . et qui secundum psalmistam cor contritum pro peccatis et humiliatum non spernis . sed pro his contribulatos exaudis . te subnixis et humillimis exorantes precibus de nostris[1] diffidentes meritis et de tuis confidentes /promissionibus . deprecamur . ut huic famulo tuo [fol. 80v. quem a terreni sorde pulueris erigimus . manum misericordię tuae porrigas . eumque ab omnium sordibus peccatorum mundum et extersum conserues . Nam nostra hoc in eclesia resonant preconia . quod beato petro apostolo et principi apostolatus nostri pontificium ligandi atque soluendi tradidisti nosque tu dignissimus licet indignissimos per suos sequaces tueque uerissimę ueritatis precones in tui gregis custodiam eiusdem ligaminis contra tuos aduersarios astrictores . et erga conuersos enectores posuisti . Proinde te rogamus domine deus noster . qui lapsis et prostratis totius mundi conpaginibus ueniendo succurrere dignatus es adesto officiis oris nostri . et quia sine tuę auxilio pietatis frustrantur humanae officia seruitutis . uincula peccatorum famuli tui absolue et prete/ritorum clustella criminum confringe . quatinus ex [fol. 81. hoc ab omni grauidine peccatorum exoneratur † . in ecclesie tuę seruitio mancipatus . antiqui insidiatoris laqueis euulsus . angelorum custodiis deputatus . perseuerantia conuersionis decoratus . tandemque ad caelestia regna[2] te protegente gratanter incedat . per dominum nostrum.[3]

[1] The MS. has nr̄ s.
[2] An erasure here in MS.
[3] The first section of the book apparently ended at this point. The present contents of ff. 81v.–85v. are in a hand of the latter half of the 12th century. The *Ordo* which begins on fol. 81v. is identical with the sixth of Mabillon's *Ordines Romani* (*Museum Italicum*, vol. ii. pp. 70–76).

[De Missa Episcopali.]

Ordo processionis . si quando Episcopus festiuis diebus [fol. 81v. missam celebrare uoluerit . ita ut ab antiquis patribus occidentalium institutione est constitutus . hic adesse cernitur scriptus.

Postquam prima hora celebrata fuerit in conuentu fratrum . quod [1] apud quosdam capitulum nuncupatur . a decano uel cantore singuli ad missam ministeria acturi destinandi sunt. Et cum tintinnabulum ad terciam sonuerit . omnes simul fratres in chorum ordinatim conuenire debent . humeralibus et albis . apud quosdam autem casulis induti.

Sed processionem coram episcopo acturis . a custode ęcclesię in sacrario ornamenta prebenda sunt . Presbiteris duobus qui episcopum ducturi sunt cappę . diaconibus stolę et dalmaticę . subdiaconibus uero sibi congruę uestes . quę apud quosdam subdiaconiles nominantur . et mappulę in sinistra manu ferendę . acolitis candelabra . et turibula portaturus [2] casulę.

His cum induti fuerint . acolitis candelabra portantibus subdiaconus archidiacono euangelium fert in medio stante [3] extra sacrarium siue intra ubi se pontifex parat . retro acolitis ordinatim standum est . Duo autem presbiteri ita ut ad missam excepto quod cappis induti sunt uestiti una cum vii. diaconibus coram episcopo stantes . ministrent ei . cantantes cum illo vii. psalmos cum lętania. Tertia uero a fratribus impleta . procedunt diaconi de sacrario diuidentes se in duas partes . quatuor ad dexteram . tres ad sinistram . Et tunc procedat episcopus stetque ex choro sic prope adeo ut cantori manu innuere ualeat . Cui etiam silendum est usquequo episcopus cantare iusserit . Dehinc innuente episcopo cantetur introitus . et pontifex a custode ęcclesię qui alba indutus esse debet . incensum accipiens ponat in turibulum et archisubdiacono apportante euangelium complicatum osculetur . Quo tamen a plerisque reuoluto illud euangelium quod illo die legendum est osculatur.

His expletis cum psalmus cantatur innuente episcopo precedant acoliti cum candelabris . primum unus . tunc duo et duo . et subdiaconi similiter . protinus diaconi secuturi . Et sic procedat sacerdos in chorum ducentibus eum duobus presbiteris . quos cappis iam ante prediximus esse indutos . siue ut alii uolunt diaconibus ; Apud quosdam autem in hac processione aliis subdiaconibus precedentibus . ille qui lectionem lecturus est cum euangelio retro diaconos episcopum precedit . Coram quo . duo accoliti cum candelabris . unusque cum turibulo antecedant . Quibus utique in hoc consentiendum esse uolumus . Igitur ut omnis processio in chorum uenerit . accoliti cum candelabris se diuidant . iiii. scilicet in dexteram . et iii. in sinistram .

[1] Mabillon reads *qui*. [2] *leg.* portaturis. [3] *leg.* stanti.

Similique modo diaconi faciant . Subdiaconi autem protinus ut in chorum uenerint . quasi quędam linea porrecti usque ad altare progredientes . simul se inclinent coram eo . atque euangelio superposito . iiii. in dextro eius cornu . et iii. in sinistro consistant.

Pontifex uero postquam in medietatem chori perducitur . presbiteris qui eum ducebant siue diaconibus manus eius osculantibus propriaque repetentibus loca . inclinans se deum pro peccatis suis deprecetur . Tunc erectus . primum presbiteris duobus deinde diaconibus per ordinem omnibus pacis oscula dabit . In quibusdam enim locis usus est et consuetudo . ut his finitis . minister cum turibulo subdiaconum euangelium portantem antecedat ad altare . coram illo incensum ponens . et subdiaconus desuper euangelium deponens reuertatur . In aliis uero non incensum ad altare portatur . antequam oblationes altari superponuntur . Igitur his peractis . cum gloria innuente episcopo cantabitur . a sępe dictis presbiteris in superiorem ducendus est gradum . non omnino ad altare . In quo etiam loco gressus figendus est usquequo presbiteri primum . et tunc duo et duo diaconi altaris cornua osculentur et nouissime archidiaconus solus . Sed continuo ut episcopus in altiora scandere inceperit . subdiaconus[1] qui prius iuxta altare stabat[1] choro gloria patri canente . ad propria loca reuertendum est et iiii. in dextro choro . tribus in sinistro standum erit . Quibus ita finitis . item uersus a choro cantandus est et pontifex usque in medietatem altaris ducendus est . Ubi se altari inclinans euangelium osculetur . et sic demum dextro cornu altaris . ubi etiam sedes[2] sibi parata est osculum ferat . Tunc alius presbiter proprium repetat locum . alius autem librum episcopo porriget[3] atque reuoluat . et diaconi iiii. in dextro iii. in sinistro altaris cornu consistant . Peracto itaque introitu innuente episcopo cantandum est kyrrie eleison . sine cuius insinuatione cantorem nihil canere licebit . Et tunc accoliti candelabra in inferiori gradu quasi quodam filo per rectam lineam ponant . uel ut quidam uolunt in modum crucis.

Igitur cum gloria in excelsis percantabitur et pontifex se ad populum pax uobiscum dicturus conuertit . diaconi /simul cum [fol. 82. eo se conuersuri sunt . Cumque collectam finierit . lectio legatur . Et sedente episcopo accedat archidiaconus . et genuflexo ante eum . regat uestimenta illius . et prebens se ad pedem reuertatur . Finita uero lectione . illis qui gradalem et alleluia cantaturi sunt . iuxta pulpitum in inferiori gradu standum est . Cum autem omnia usque ad euangelium impleta fuerint . accedat princeps ęcclesię ad episcopum . pixidem in qua thus habetur in manu ferens . sequente acolito qui turibulum portat . et imposito in illud incenso ab episcopo . et subdiacono in dextera parte altaris diaconum prestolante . accedat diaconus ad altare . dominum his uerbis adoraturus . Domine labia mea aperies . et os meum annuntiabit laudem tuam . Et adorato altari . genua flectens ante episcopum . accipiat ab eo benedictionem . et prebens

[1] Perhaps for *subdiaconis . . . . stabant;* but Mabillon also has *subdiaconus . . . . stabat.*

[2] The letter *p* has been written and expunged before *sibi.*

[3] The MS. has *porrigaet,* the *a* being expunged.

se ad pedem eius adhibente manum episcopo . osculetur eam . Et protinus ad altare progrediens . sumat euangelium continuo lecturus . candelabra autem ferentes . infra pulpitum contra diaconum stare debent . Sed ille qui turibulum tenet . iuxta eum stet in sinistra parte . usquequo euangelium perlegatur. Ut autem diaconus legere inceperit . duo accoliti inuoluti in sacrario a custode ęcclesię sacra uasa accepturi sunt . et ea in chorum portaturi . et alter cum calice corporali cooperto . et uino cum aqua mixta infuso in dextera parte . alterque cum patena in sinistra parte erit . Itaque perlecto euangelio . accipiat subdiaconus puluinar . et euangelium a diacono . eumque precedat . Coram quo . etiam unus cum turibulo et vii. acoliti cum candelabris usque ad[1] altare antecedant . Quo cum peruenerint episcopus accepto odore incensi . et euangelio deosculato ad predicationem per manus presbiteri et archidiaconi perducendus est . Et interim dum sermonem facit ad populum . subdiaconus circumeundo fratribus euangelium apportet . ab omnibus ordinatim deosculandum . Sin autem episcopus predicare noluerit . alta uoce incipiat canere . Credo in unum deum . et ita omnis chorus incipiens . Patrem omnipotentem . ad finem usque perducat . Diaconus uero statim ut a pulpito gradum ad altare ascenderit . accipiens corporale ab acolito . alio se adiuuante diacono super altare distendat . Quod utique linteum ex puro lino contextum esse debet . quia sindone munda corpus domini legitur inuolutum in sepulchro . et tantę quantatis[2] esse debet ut totam altaris superficiem capiat . Archisubdiaconus quippe ut euangelium ab omnibus clericis deosculatum super altare deposuerit . accipiens calicem ab acolito[3] . archidiacono apportet uinum . per colam quam in sinistra manu romanus ordo archisubdiaconum auriculari digito ferre iubet purgandum . Quod utique uas in id opus ex aliquo metallo formatum . in medio sui plurima quasi acus foramina ad excolandum uinum ostendit . et illud archisubdiaconus per totum missę officium in sinistra manu illo quo prediximus digito anulo suspensum portaturus est . Quibus ita peractis . et simbolo finito dicat pontifex . ad populum uná cum illo diaconis ut prefati sumus conuersis . Dominus uobiscum . et oremus . Et tunc illo innuente offertorium cantetur a choro . et ille a presbitero et archidiacono ad locum ubi oblationes[4] a fidelibus laicis siue uiris siue feminis offeruntur easdem accepturus ducatur . precedentibus coram eo subdiacono cum calice . et acolito cum patina . Quo cum peruenerit . diaconus a subdiacono calicem accipiens . omnibus qui oblationes optulerunt eisdem ab eo acceptis . et in patinam impositis . manum suam cum calice ad osculandum prebeat . et illum iterum subdiacono det ad portandum . Ille autem cum presbitero episcopum ad altare reducat . similiter ut ante precedentibus ipsis cum calice et patina . Ubi cum uentum fuerit et episcopus sedem petierit . antecedant duo accoliti cum manutergio . et genuflexo ante eum . totum illi sinum de eodem cooperiant . ne lauans

[1] *ad* is interlined.

[2] *leg.* quantitatis.

[3] *ardiac* written here, but expunged.

[4] MS. originally *orationes*.

manus . aqua casulam spargat . Tertius autem acolitus aquam illi ministraturus . in medio duorum genuflectat cum[1] eo . Quod ideo ab antiquis patribus decretum fertur . ut pontifex qui cęlestem panem accepturus est . a terreno pane quem iam a laicis accepit manus lauando expurget . Lotis autem manibus surgat episcopus . ut accipiat oblationes a duobus presbiteris et diaconibus . et ab omnibus clericis . Quas non tam patrum instituta iubent . quam proprium arbitrium immolare suadet . Quas cum acceperit . atque allaturi[2] superposuerit . apportante sibi archidiacono oblatas in patina a nullo /immolatas . accipiat ex illis quantum sibi sufficere uideatur . [fol. 82v. et alias archidiacono restituat . quas ille custodi ęcclesię ad obseruandum committat . Igitur oblatione altari superposita . accipiens diaconus calicem ab archidiacono super altare continuo ponat . Tunc episcopus benedicens hostias et dicens . Ueni sanctificator omnipotens ęterne deus . benedic hoc sacrificium tibi preparatum . qui uiuis et regnas in secula seculorum . conuertat se et sumat incensum a custode ęcclesię . ponensque in turibulum offerat illud altari . detque archidiacono . Ille uero postquam hoc commendauerit acolito . eat in locum suum . scilicet in medio diaconorum . qui omnes coram altari retro episcopum per rectam lineam stare debent . Tunc episcopus dicat ad populum conuersus . Orate pro me . Hoc cum dixerit subdiaconi eant retro altare . et ibi stantes cantaturi sunt xv. gradus . et diaconi coram altari similiter . Apud quosdam autem usus obtinuit subdiaconos in choro stare . usque dum sanctus canatur . et hoc finito eos coram altari retro diaconos aliquot gradibus infra consistere . et tunc retro subdiaconos acolitum patinam et fistulam habentem inferius stare . Ergo cum dictum fuerit sanctus . ueniant tres acoliti aquam diaconibus ministraturi . Qui cum loti fuerint . et archidiaconus cum episcopo calicem leuauerit . et ille dixerit per omnia secula seculorum . in aliquibus locis subdiaconibus in priorem locum euntibus . diaconi ibi persistunt . usque dum Pater noster cantabitur . et sic demum omnes reuertuntur . Cumque episcopus Pater noster finierit . accipiens subdiaconus patinam ab acolito . offerat eam archidiacono . Ille autem ut episcopus dicat[3] . Da propitius pacem . patinam illi accommodans . humerum eius osculetur.

Statimque episcopo dicente per omnia secula seculorum . accipiat benedictionalem librum et conuersus ad populum dicat . Humiliate uos ad benedictionem . Et clero respondente deo gratias . porrigat episcopo librum . Expleta autem benedictione . ueniens presbiter accipiat pacem ab episcopo . eandem cęteris oblaturus . Diaconus uero sumens calicem et patinam porrigat . quam ille acolito ad tenendum prebeat . Ipse autem diaconus tenens calicem et fistulam . stet . ante episcopum . usque dum et[4] sanguine et corpore christi quantum uoluerit sumat . et sic calicem et[5] fistulam subdiacono commendet . Quo protinus in sinistrum cornu altaris pergente . acolitus ibi cum patina coram episcopo consistat . Presbiteri uero et diaconi osculando episcopum . corpus christi[6] ab eo manibus accipiant . in

[1] Perhaps for *coram*. [2] *leg.* altari. [3] Mabillon reads *dicit*.
[4] Corrected by a late hand to *ex*. [5] *sa* written here, but expunged.
[6] MS. originally *christo*.

sinistra parte altaris communicaturi. Subdiaconi autem osculando manum episcopi ore accipiant corpus christi ab eo. Postquam uero diaconi in sinistro cornu altaris de sanguine christi communicent. uenientes subdiaconi ordinatim. accipiant sanguinem christi ab archidiacono manum eius osculantes. Et item archidiacono nimis caute[1] procurandum est ne quid in calice aut patina sanguinis uel corporis christi remaneat. His itaque peractis[2]. duo diaconi complicantes corporale ponant super calicem. fistula adhuc in eo remanente. Interim autem cantetur Agnus dei. et quę tunc canenda sunt. dehinc omnes iam[3] communicauerint. Acolitus qui patinam portat in sinistram altaris partem pergens. cum subdiacono consistat. Sedente uero episcopo secundum predictum ordinem iii. acoliti genuflexo ante eum. aquam manibus ministrant. Lotis autem manibus. surgente episcopo. conuertente se ad populum et dicente. dominus uobiscum. subdiaconus cum calice. et acolitus cum patina. uná cum diaconibus se conuersuri sunt. Cumque episcopus collectam finierit. et diaconus Ite missa est. et clerus deo gratias dixerit. duo diaconi accipientes manus episcopi et subdiaconus cum calice. et acolitus cum patina eum antecedentes. ut prediximus intrantem. ita ut[4] exeuntem cum omni processione ad sacrarium reducant.[5]

[1] MS. originally *causte*, but the *s* is expunged.
[2] Corrected from *peractas*.
[3] Mabillon has *omnes cum iam*.
[4] Perhaps for *ita et:* Mabillon has simply *ita*.
[5] The recto of fol. 83 has been left blank, perhaps with the intention that the first portion of the Canon should be written by the same person who should have supplied the initials and other letters omitted in the portion written on the verso of fol. 83 and the following pages.

/[I]nprimis[1] quę tibi offerimus pro ęcclesia tua sancta [fol. 83v. catholica . quam pacificare . custodire . adunare . et regere digneris toto orbe terrarum . una cum famulo tuo papa nostro . necnon et antistite nostro . et rege nostro . et omnibus ortodoxis[2] atque catholicę et apostolicę fidei cultoribus.

[M]emento domine famulorum famularumque tuarum . N . et omnium circumasstantium atque omnium fidelium christianorum quorum tibi fides cognita est et nota deuotio. pro quibus tibi offerimus. uel qui tibi offerunt hoc sacrificium laudis . pro se . suisque omnibus . pro redemptione animarum suarum . pro spe salutis et incolumitatis suę . tibique reddunt uota sua ęterno deo uiuo et uero:/

[C]ommunicantes et memoriam uenerantes . in primis gloriosę semper uirginis [Marię] genitricis dei et domini nostri ihesu christi. sed et beatorum apostolorum ac martyrum tuorum . [P]etri . [P]auli . [A]ndreę. [I]acobi . [I]ohannis . [T]home . [I]acobi . [P]hilippi . [B]artholomei . [M]athei . [S]ymonis et [T]addei . [L]ini . /[C]leti . [fol. 84. [C]lementis . [S]ixti . [C]ornelii . [C]ypriani . [L]aurentii . [C]hrisogoni . [I]ppoliti . [I]ohannis et [P]auli . [C]osme et [D]amiani.

[E]t omnium sanctorum tuorum . quorum meritis precibusque concedas . ut in omnibus protectionis tuę muniamur auxilio . per eundem christum dominum nostrum.

[H]anc igitur oblationem seruitutis nostrę sed et cunctę familię tuę quesumus domine ut placatus accipias . diesque nostros in tua pace disponas . atque ab ęterna dampnatione nos eripi . et in electorum tuorum iubeas grege numerari . per christum dominum nostrum.

[Q]uam oblationem tu deus in omnibus quesumus[3] Benedictam asscriptam . Ratam . rationabilem acceptabilemque facere digneris . ut nobis CORPVS et SANGVIS fiat dilectissimi filii tui domini nostri ihesu christi.

[Q]ui pridie quam pateretur accepit panem in sanctas ac uenerabiles manus suas . eleuatis oculis in cęlum ad te deum patrem suum omnipotentem tibi gratias agens Benedixit . fregit . dedit discipulis suis dicens . Accipite /et manducate ex hoc omnes . [fol. 84v. Hoc est enim CORPVS meum . [S]imili modo postea quam cenatum est accipiens et hunc preclarum calicem in sanctas ac uenerabiles manus suas item tibi gratias agens benedixit . dedit discipulis suis dicens . Accipite et bibite ex eo omnes . Hic est enim calix sanguinis

[1] The writing of the Canon is apparently by the same hand as the preceding *Ordo*, but in larger characters. Initials, etc., have been left for insertion by the rubricator, but not supplied by him. These are here enclosed in brackets.

[2] A *h* has been added above the *t* of this word.

[3] A blank here.

mei noui et ęterni testamenti . mysterium fidei . qui pro uobis et pro multis effundetur in remissionem peccatorum . Hęc quotiescumque feceritis . in mei memoriam facietis.

[U]nde et memores domine nos tui serui sed et plebs tua sancta eiusdem christi filii tui domini dei nostri tam beatę passionis necnon et ab inferis resurrectionis sed et in cęlos gloriosę ascensionis . offerimus preclare maiestati tuę de tuis donis ac datis . Hostiam puram . Hostiam sanctam . Hostiam immaculatam . Panem sanctum uitę ęternę . et calicem salutis perpetuę . [S]upra quę propitio ac sereno uultu respicere digneris . et accepta habere sicuti accepta habere dignatus es munera pueri tui iusti abel . et sacrificium patriarchę nostri abrahę . et quod tibi obtulit /summus sacerdos [fol. 85. tuus melchisedech sanctum sacrificium immaculatam hostiam.

[S]upplices te rogamus omnipotens deus iube hęc perferri per manus sancti angeli tui in sublime altare tuum in conspectu diuinę maiestatis tuę . ut quotquot ex hac altaris participatione sacrosanctum filii tui CORPVS et SANGVINEM sumpserimus . omni benedictione cęlesti et gratia repleamur . per eundem christum dominum nostrum.

[M]emento etiam domine famulorum famularumque tuarum qui nos precesserunt cum signo fidei et dormiunt in somno pacis . N . Ipsis domine et omnibus in christo quiescentibus locum refrigerii lucis et pacis ut indulgeas deprecamur . per . [N]obis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris . cum tuis sanctis apostolis et martyribus . cum [I]ohanne . [S]tephano . [M]athia . [B]arnaba . [I]gnatio . [A]lexandro . [M]arcellino . [P]etro . [F]elicitate . [P]erpetua . [A]gatha . [L]ucia . [A]gnete . [C]ecilia . [A]nastasia . [E]t cum omnibus sanctis tuis . [I]ntra quorum /nos consortium [fol. 85v. non estimator meriti . sed uenię quesumus largitor admitte . per christum . [P]er quem hęc omnia domine semper bona creas . Sanctificas . Viuificas . Benedicis . et prestas nobis . [P]er ipsum . et cum ipso et in ipso est tibi deo patri omnipotenti in unitate Spiritus sancti omnis honor et gloria.

[Per] omnia secula seculorum.

[P]receptis salutaribus moniti . et diuina institutione formati . audemus dicere.

[P]ater noster qui es in cęlis sanctificetur nomen tuum . adueniat regnum tuum . fiat uoluntas tua sicut in cęlo et in terra . [P]anem nostrum cotidianum da nobis hodie . et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris . et ne nos inducas in temptationem . Sed libera nos a malo.

[L]ibera nos quesumus domine ab omnibus malis preteritis presentibus et futuris . intercedente beata et gloriosa semperque uirgine dei genitrice [Maria] et beatis apostolis tuis . [P]etro . et [P]aulo . atque [A]ndrea . cum omnibus sanctis . [D]a propitius pacem in diebus nostris . ut ope misericordię tuę adiuti.[1]

[1] The recto of fol. 86 is blank.

[Tabula PONTIFICALIS ROBERTI ARCHIEPISCOPI.]

De ecclesię et rerum[1] consecratione ecclesiasticarum. [fol. 86v.
Missa in die dedicationis eclesię cum benedictione.
Missa pro edificante eclesiam cum benedictione.
Consecratio cymeterii cum missa competenti.
Benedictio ad signum eclesie . hoc est tintinnum.
Consecratio crucis domini quae aqua benedicta lauetur.
Consecratio scrinii uel arcae.
Dedicatio fontis in quo baptizandi sunt fideles.
Reconciliatio sacri loci ubi sanguis fuerit effusus . aut homicidium peractum . cum missa congrua . et benedictione.
Oratio ad capillaturam et ad clericum faciendum.
Oratio ad barbam tondendam.
Ordo de vii . ecclesiasticis gradibus id est hostiarius . lector . exorcista . acolitus . subdiaconus . diaconus . presbiter.
Consecratio super presulem animarum id est Episcopum.
Ordo ad abbatem benedicendum.
/Ordinatio monachorum. [fol. 87.
Benedictio uestium uirginis atque consecratio uestium uiduae.
Consecratio regis cum benedictione.
Consecratio reginae.[2]

[1] This word has been erased.
[2] To this list, which includes the whole of the original contents of the second section of the book, a modern hand has made some additions so as to cover the matter added on fol. 171v. and the following pages. The list was probably followed (as in the case of the list ending fol. 6) by some blank pages, most of which (fol. 87v.–93) are now occupied by a sermon for use at the Dedication of a church, written in the same hand as the main body of the MS. The sermon is printed by Martène (*De Ant. Eccl. Ritibus*, lib. ii. cap. xiii.), who attributes it to S. Caesarius of Arles.

/[SERMO AD POPULUM DE DEDICATIONE ECCLESIAE.] [fol. 87v.

NAtalem templi huius diem fratres dilectissimi christo propitio cum exultatione et gaudio hodie celebramus . et matrem sollempnitatem matris eclesiae christiani populi colunt . per quam se spiritaliter renatos esse cognoscunt . Nam qui per primam natiuitatem uasa ire dei fuimus . per secundam uasa misericordiae fieri meruimus . Prima enim natiuitas nos produxit ad mortem . secunda reuocauit ad uitam . Omnes enim nos fratres karissimi ante baptismum fana diaboli fuimus . post baptismum templa christi esse meruimus . et si de salute animę nostrae adtentius cognouimus . templum dei uerum et uiuum nos esse cognouimus . Non solum in manufactis habitat deus . nec in domo de lignis et lapidibus facta . sed precipue in anima ad imaginem dei manu ipsius artificis condita. Sic enim /beatus paulus apostolus dixit . Templum enim dei [fol. 88. sanctum est . quod estis uos . Templa enim ista ideo de lignis et lapidibus fabricantur . ac sic [1] ad templum dei conueniant . Unus christianus . unum templum dei est . et multi christiani multa templa sunt dei . Etiam fratres uidete quam pulchrum est templum quod edificatur de templis . Et quomodo multa membra faciunt unum corpus . sic multa templa [2] faciunt unum templum . Sed ista templa christi hoc est sanctae animę christianae . dispersę sunt per uniuersum mundum . Cum uenerit dies iudicii congregabuntur omnia . et in uita eterna facient templum unum . Quomodo multa membra christi faciunt corpus unum . et habent unum caput christum . sic et illa templa habebunt ipsum habitatorem christum . quia membra ipsius sumus qui caput nostrum est . sic enim dicit apostolus . In interiore homine per /fidem habitare in cordibus uestris [fol. 88v. christum . Gaudeamus quia templum dei esse meruimus . sed timeamus ne templum dei malis operibus uiolemus . Timeamus quod dicit apostolus . Si quis templum dei uiolauerit . disperdet illum deus . Deus enim qui caelum et terram uerbo potentię suę sine ullo labore potuit fabricare . in te dignatur habitare . et ideo sic debes agere ut talem habitatorem non possis offendere . Nihil ergo in te hoc est in templo suo deus inueniat sordidum . nihil tenebrosum . nihil superbum . quia si ibi aliquam iniuriam pertulerit . cito discedit . Et si redemptor discesserit . statim deceptor accedit . Et qualis erit illa anima infelix quae a summo deo deseritur . et diabolo occupatur? uacuatur lumine et tenebris adimpletur? exhauritur dulcedine .

[1] Martène reads *fabricantur; ut ibi templa dei viventia congregentur; ac si.*
[2] Martène reads *membra.*

inebriatur amaritudine. perdit uitam . inuenit mortem . Adquirit supplicium et perdit paradysum . Et ideo fratres quia deus sibi uoluit de nobis /templum facere et in nobis dignatur iugiter habitare . [fol. 89. quantum possumus cum ipsius adiutorio studeamus superflua proicere . utilia congregare . repudiare luxuriam . castitatem tenere . contempnere auaritiam . misericordiam querere . odium despicere . caritatem diligere . Hęc si auxiliante deo facimus fratres . in templum cordis et corporis nostri deum iugiter inuitamus . Unde nos karissimi si natalem templi cum gaudio celebrare uolumus . templa dei uiuentia malis operibus in nobis destruere non debemus . Et hoc dicam . quod omnes intelligere possunt . Quotiens ad ecclesiam uenimus . qualem illam inuenire uolumus . tales et animas nostras preparare debemus . Uis basilicam nitidam inuenire . noli tuam animam peccatorum sordibus inquinare . Si tu uis ut basilica luminosa sit . et deus hoc uult ut anima tua tenebrosa non sit :⁄ sed fiat quod dominus dicit . ut luceat lux in nobis bonorum operum . et ille qui in cęlis /est glorificetur . Quomodo tu intras in ecclesiam istam . [fol. 89v. sic deus uult in animam tuam intrare sicut ipse promisit . et habitabo in illis . Ergo quotiens natalem templi cupitis celebrare . sobrii pacifici debetis ad ecclesiam conuenire . et ante plures dies castitatem etiam cum propriis uxoribus custodite . et secundum uires uestras pauperibus elymosinam exhibete . et tunc spiritualiter ad natalem basilicę et ad sanctorum sollempnitatem ueniamus . et quicquid iuste uoluerimus a deo petere . totum merebimur obtinere . Hoc ante omnia oportet . ut quomodo ad ecclesiam nitidis uestibus uenitis . ita etiam mundis cordibus ueniatis . Nihil enim prodest ut nitidus appareas in oculis hominum . si sordidus fueris in oculis angelorum . Certe fratres quando in ecclesiam intrare et communicare uolumus . prius manus nostras abluemus † . sed opus est ut quomodo per aquam lauamus manus nostras . sic per caritatem /et elemosinam abluamus animas nostras . Nam nihil [fol. 90. prodest nitor in corpore . si puritas non seruatur in corde . Si malum est et turpe cum sordidis manibus ad altare accedere . quantum peius est in animam sordidam corpus et sanguinem christi suscipere . Si in arcam plenam luto uestimenta tua non uis mittere . quare in animam plenam peccatis ausus es christi sacramenta presumere . Certe et omnes mulieres quando ad altare ueniunt . linteola nitida exhibent in quibus christi sacramenta percipiant . et bene et iuste faciunt . Sed adtendant et considerent . ut quomodo nitida linteola exhibent . sic etiam nitidas animas suas exhibeant . ne forte si aliter factum fuerit . christi sacramenta in eis patiantur iniuriam . Et ideo ut corpus domini nostri et sanguinem non ad iudicium sed ad remedium mereamur accipere . et quantum possumus cum ipsius adiutorio laboremus . ne in nobis per mala opera nostra /patia- [fol. 90v. mur † iniuriam . Omnis enim qui male agit . christo iniuriam facit . sicut enim tu non uis pati iniuriam in domo tua . ita et deus non uult iniuriam pati in domo sua :⁄ id est in anima tua . Si ergo tibi non parces propter te ipsum . parce tibi uel propter deum . qui te dignatus est facere templum suum . Omnes enim ebriosi . adulteri .

inuidi uel superbi . christo iniuriam faciunt . Omnes fures . et falsi testes . omnes ad arbores . uel ad fontes uota reddentes . omnes qui caragios et diuinos uel precantatores aut propter se aut propter suos inquirunt . omnes qui tales sunt christum de corde suo proiciunt . et diabolum introducunt . Et qualis est infelix illa anima quae contempnit uitam et eligit mortem . lucem despicit et tenebras querit? Omnes enim christiani sicut dixi qui tales sunt . quamuis ad ecclesiam ueniant et ad altare communicent . quamuis se signare frequenter uideantur :' si per penitentiam non emendauerint . non christo sed diabolo serui/re probantur . Illi uero christiani [fol. 91. qui casti sunt . humiles . sobrii . benigni . qui ad eclesiam frequentius ueniunt . qui elemosynas faciunt . qui pacem et karitatem custodiunt . qui nec falsum testimonium dicunt . in istis talibus templum dei integrum custoditur et christus in illis habitare cognoscitur . Et ideo fratres et crimina capitalia cum dei adiutorio fugiamus et minuta peccata . sine quibus esse non possumus . cotidianis elemosinis insistentes . assiduis etiam orationibus redimamus . Ne sicut dixi christo iniuriam facimus † qui in nobis habitare desiderat . Duo sunt enim qui in nobis habitare desiderant . christus dominus noster . et diabolus aduersarius noster . ambo enim pulsant ad hostium cordis nostri . Noli christum repellere . Si uis aduersarium non timere . tene regem legitimum . et crudelem tyrannum non timebis . Tene lucem . et tenebre ad te accedere non audebunt . Ama uitam . ut possis euadere mortem . et ideo castitatis aromatibus repleamus animam nostram . elemo/sinis dealbemus . et diuersis etiam uirtutum floribus [fol. 91v. adornemus . ut christum dominum nostrum fide inuitemus :' spe pascamur† . caritate potemus . et quotienscumque festiuitates fuerint . non solum casto corpore . sed etiam mundo corde ad ecclesiam ueniamus . Ante omnia nullum hominum odium in corde seruemus . Qui enim uel unum hominem odio habet . audiat scripturam dicentem . qui fratrem suum odit homicida est . Et si homicida est qui fratrem suum odit . qua fronte ad altare domini communicare presumit? Et ideo qui fecit iniuriam cito ueniam petat . qui factam pertulit cito indulgeat . ut securus in oratione dominica possit dicere deo . dimitte nobis debita nostra . Baptismi sacramentum fratres nulli hominum negari potest . precipue si hoc corporis infirmitas exigere uideatur . Bonum tamen et legitimum est . ut qui sani sunt in paschalem sollempnitatem seruentur . et secundum eclesiasticam regulam in diebus quadragesimę ieiunent . et uigilent . et ad oleum uel ad manus posi/tionem† accedant . Qui uero in aliqua festiuitate [fol. 92. filium suum baptizare desiderat . iustum est ut uel ante septem dies cum ipso ad eclesiam ueniat . et ibi ieiunet ác uigilet . et filium suum sicut supradictum est ad oleum uel ad manus impositionem faciat accedere . et sic legitimo ordine baptismi sacramenta suscipiant . Qui hęc ita fecerint . et filios suos faciunt accipere baptismi sacramentum . et sibi dum uigilant et ieiunant . adquirunt indulgentiam peccatorum . Qui uero hęc ita ut diximus agere noluerit . et sub hora filium suum ad baptismi sacramenta non ingesserit . sciat se non leue peccatum incurrere . quia dissimulauit eum prius ad oleum

uel ad manus inpositionem offerre . ipsos tamen infantes fratres karissimi . quos in baptismo excipitis . scitote uos apud deum fideiussores esse illorum . et ideo semper eos admonere et castigare contendite . ut castę et iustę et sobrię uiuant . Ante omnia symbolum eis et orationem dominicam ostendite . nec eos uerbis /solum sed etiam exemplis ad bona opera prouocatę . [fol. 92v. Qui enim castę et iustę et sobrię uiuunt . dum aliis exemplum bonę uitę prebent . et pro se et pro illius[1] mercedem accipient . sicut e contrario qui male agent † . et castitatem nec iustitiam seruant † . et quotienscumque causas audierint munera semper[2] innocentes accipient . quantiscumque exemplum male uiuendi prebuerint . pro tantis ęterna supplicia sustinebunt . Sed credamus de dei misericordia . quod ita nobis inspirauit agere . ut non pro malis operibus poenam possimus incurrere . sed magis pro bonis ad eterna premia peruenire . Uideamus fratres karissimi tripliciter eclesiam inter christianos posse construi . Construitur autem hystoricę . tropologicae . anagogicę . Nam nobis eclesiam hystoricę fabricamus . quod nomen interpretatur congregatio . quando de multis lignis leuigatis uel sectis lapidibus oratorium in quo deum adoremus construimus . quam domum manufactam propter fidelium /congregationem ecclesiam nomi- [fol. 93. namus . Hac atqui figura locutionis in sancta scriptura sepius utuntur oratores . ut metonomicę hoc quod continetur aut quod continetur[3] per hoc quod continet designent . Tropologicę autem construitur ecclesia . quando unitate fidei nos omnes uel multi . ad unius laudem et gloriam nominis dei . dicentes . credo in unum deum patrem omnipotentem . diuino instinctu amore consonantes et glorificantes congregamur . Est uero eclesia anagogicę . quam necesse est ut fidelis quisque in corde suo ex predictis in hac lectione uirtutibus quasi multis lapidibus construat . quas etiam uirtutes ut lapides limo karitate dei et proximi . ne antiqui hostis machina uel arietę dispergantur conglutinet . ut in eternum in domino fabrica perseueret . Ipso prestante qui uiuit ac regnat in secula seculorum Amen.[4]

[1] *leg.* illis.
[2] *leg.* super.
[3] The words *aut quod continetur* seem to be superfluous.
[4] Fols. 93 verso, 94, 94 verso, are blank.

/INCIPIT ORDO QUALITER DOMUS DEI CONSECRANDA EST.[1] [fol. 95.

PRimitus enim conuenit ut presul et ceteri ministri eclesię induant se uestimentis sacris . cum quibus diuinum ministerium adimplere debent . et ueniant ante ostium eclesiae . quae dedicanda est . cantando antiphonam.

ZAcheę festinans descende quia hodie in domo tua oportet me manere . at ille festinans descendit . et suscepit illum gaudens in domo sua hodie huic domui salus a domino facta est alleluia.

Qua finita . dicatur a pontifice haec oratio.

ACtiones nostras quesumus domine et aspirando preueni . et adiuuando prosequere . ut interueniente beata et gloriosa semperque uirgine dei genitrice maria . cuncta nostra operatio et a te semper incipiat . et per te cepta finiatur . per dominum.

Item alia.

DEus qui nos pastores in populo uocari uoluisti . presta quesumus ut hoc quod humano ore dicimur in tuis oculis esse ualeamus . per dominum.

Et inluminentur duodecim candele et ponantur deforis per circuitum eclesiae quae dedicanda est . et ter circumeat ipsam eclesiam canendo letaniam quae hoc modo inchoanda est.

/Christe audi nos . iii. [fol. 95v.
Sancta MARIA iii . ora.
Sancte michael . ora.
Sancte gabriel.
Sancte raphael.
Omnes sancti angeli orate.

[1] From this point onwards certain portions of the text are noted with neums. These are distinguished by asterisks at the beginning and end of the words noted.

Sancte iohannes.
Sancte petre . ii.
Sancte paule.
Sancte andree †.
Sancte iohannes.
Sancte iacobe.
Sancte philippe.
Sancte bartholomeae †.
Omnes sancti apostoli.
Sancte stephane.
Sancte dionisi.
Sancte laurenti.
Sancte clemens.
Sancte uincenti.
Sancte maurici.
Sancte ospalde.
Omnes sancti martyres.
Sancte benedicte . ii.
Sancte martine . ora.
Sancte ambrosi . ora.
Sancte hieronime . ora.
Sancte augustine.
Sancte iudoce.
Sancte gregori.
Sancte cuthberhte.
Sancte suuithune.
Sancte grimbalde.
Omnes sancti confessores.
Sancta agnes.
Sancta agathes†.
Sancta cecilia.
Sancta scolastica.
Sancta aetheldryth.
Omnes sanctę uirgines.
Omnes sancti orate pro nobis.
Propitius esto libera.
Ab omni malo libera.
A uentura ira libera.
A peccatis nostris libera.
Ab insidiis diaboli.
Per crucem tuam libera.
Peccatores te rogamus.
/Ut pacem nobis dones . te rogamus audi nos. [fol. 96.
Ut domnum apostolicum et omnes gradus eclesię custodire et conseruare.
Ut eclesiam tuam inmaculatam custodire et conseruare.

Ut cuncto populo christiano pacem et unanimitatem custodire et conseruare[1] digneris te rogamus.
Ut congregationem istam in sancta religione conseruare digneris . te rogamus.
Fili dei . te rogamus. Agnus dei . miserere.
Agnus dei . dona nobis. Agnus dei . parce.
Christe audi nos. Kyrrie eleison. Christe audi nos.

Finita uero hac letania dicatur ab episcopo haec oratio . Dominus uobiscum . Et cum spiritu.

PReueniat nos quesumus domine misericordia tua et intercedentibus omnibus sanctis tuis . uoces nostras clementia tuę propitiationis anticipet . per dominum.

Alia.

AScendant ad te domine preces nostrae . et ab eclesia tua[2] cunctam repelle nequitiam . per.

Et ingrediatur unus ex diaconibus infra eclesiam . et claudens hostium stet ante ipsum . ceteri omnes pro foribus remaneant . tunc pontifex . accedens ad hostium eclesię incipiat antiphonam •Tollite portas principes uestras et eleuamini portę eternales.• *Et iterum circumeat eclesiam . uersificando psalmum . Domini est terra . usquequo* /*ueniat ad hostium . percutiensque* [fol. 96v. *in primis ter cum uirga* |*sua ipsum hostium dicat directe . Tollite portas principes uestras et eleuamini porte eternales et introibit rex glorię . Respondeat minister infra stans . Quis est iste rex glorię . Episcopus secundo circumeat eclesiam psallendo uersus eiusdem psalmi qui supersunt cum antiphona supradicta . quoadusque ueniat ad hostium quod prius . percutiensque iterum ipsud hostium dicat directe . Tollite portas ut supra . et minister respondeat . Quis est iste ut supra . Iterum tertio circumeat eclesiam psallendo quod superest eiusdem psalmi cum antiphona supradicta . quo psalmo expleto cum antiphona stans ante hostium tertio percutiat ipsud hostium dicatque directe . Tollite portas ut supra et diaconus respondeat . quis est iste rex glorię . tunc omnis clerus cum episcopo respondeat dicens . dominus uirtutum ipse est rex glorię . et statim diaconus aperiat hostium . hanc orationem ante hostium episcopo dicente . Dominus uobiscum .* ℟ *Et cum spiritu tuo . Oremus.*

DOmum tuam quesumus domine clementer ingredere . et /in tuorum tibi cordibus fidelium perpetuam [fol. 97.

[1] The word *largire* is inserted above the line by a later hand, probably as a correction for *custodire et conseruare.*
[2] *ista* is written above this word.

constitue mansionem . ut cuius edificatione subsistit . huius fiat habitatio preclara . per dominum.

Hac oratione finita ingrediantur omnes eclesiam . episcopo crucem in manu gestante incipiatque antiphonam. *Pax huic domui et omnibus habitantibus in ea pax ingredientibus et regredientibus . alleluia.* Crux pellit hostem crux christi triumphat. *Dehinc antiphonam.* *Benedic domine domum istam quam edificaui nomini tuo . uenientum in loco isto exaudi preces in excelso solio glorię tuę.* *Ps.* Fundamenta eius. *Et sic canendo usque ad medium eclesię solum deueniant . Qua finita dicat episcopus sonora uoce . Oremus . et diaconus . flectamus genua . et post paululum dicat . Leuate . Et pontifex.*

DEus qui inuisibiliter omnia contines . sed tamen pro salute generis humani signa tuę potentię uisibiliter ostendis . templum hoc potentiae tuę habitatione inlustra . ut omnes qui huc deprecaturi conueniunt ex quacumque tribulatione ad te clamauerint . consolationis tuę beneficia consequantur . per dominum.

Item dicat pontifex . Oremus et diaconus ut supra. Flectamus genua. Et post paululum dicat Leuate . Deinde episcopus.

TAbernaculum hoc ingredere quesumus omnipotens sempiterne deus . et famulos tuos congregatos ad honorem et /laudem nominis tui atque beatę marię sacre uirginis [fol. 97v. benedicito . sicut benedicere dignatus es domos patriarcharum . abraham . isaac . et iacob . pusillos cum magnis . ita benedicere et sanctificare eos dignare . per dominum.

Deinde incipiat clerus letaniam subtus prenotatam . et cum uenerint ante altare pontifex et sacerdos siue Leuite prosternant se secretim inter se orationem facientes . usquedum dicatur agnus dei.

Kyrrie eleison ter. *Christe eleison.*
Domine miserere. *christe miserere.*
Miserere nostri pie rex domine ihesu christe.
Christe audi nos.
* [1] SANCTA MARIA [1] ORA PRO NOBIS.*
[1] Sancte michael.[1]
Sancte gabriel.
Sancte raphael.
Omnis chorus angelorum.
Sancte iohannes.
Omnis chorus patriarcharum.

[1]—[1] These words are in gold.

Omnis chorus prophetarum.
Sancte [1] petre [1] . ii.
Sancte paule.
Sancte andrea.
[1] Sancte bartholomeae [1] †.
Omnis chorus apostolorum.
Sancte stephane.
Sancte [1] dionisi.[1]
Sancte laurenti.
Omnis chorus martyrum.
Sancte benedicte . ii.
Sancte martine.
Sancte gregori.
Sancte iudoce.
Omnis chorus confessorum.
Sancta agnes.
Sancta agathes †.
/Sancta cecilia. [fol. 98.
Sancta scolastica ora.
Omnis chorus uirginum.
Omnes sancti orate pro nobis.
Christe audi nos.
Ab inimicis nostris defende nos christe.
Afflictionem nostram benignus uide.
Dolorem cordis nostri respice clemens.
Peccata populi tui pius indulge.
Orationem nostram exaudi christe.
Hic et in perpetuum nos custodire digneris christe.
Fili dei uiui miserere nobis.
Exaudi nos christe exaudi exaudi nos christe.
Kyrrie eleison. Christe eleison.
Domine miserere. Miserere nobis. Christe audi nos . iii.
Agnus dei parce. Agnus dei miserere.
Agnus dei dona nobis.

Ut autem surrexerint ab oratione non dicat pontifex . dominus uobiscum . sed tantum inchoet et dicat oremus Et diaconus ut supra . Flectamus genua . et iterum Leuate.

MAgnificare domine deus noster in sanctis tuis et hoc in templo edificationis appare . ut qui omnia in filiis adoptionis operaris . ipse semper in tua hereditate lauderis . per dominum.

[1]—[1] These words are in gold. The name of S. Bartholomew seems to have been added.

Deinde incipiat pontifex de sinistro angulo ab oriente. scribens per pauimentum cum cambutta sua abcdarium usque in dextrum angulum /*occidentalis et cantet hanc* [fol. 98v. *antiphonam.*

Fundamentum aliud nemo potest ponere preter illud denique quod positum est a christo domino. *Ps.* Fundamenta eius. *Et a dextro angulo orientalis scribat similiter abcdarium usque in sinistrum angulum occidentalem basilice canendo antiphonam.* *Hęc aula accipiet a deo gratiam benedictionis et misericordiam a christo iesu.* *Ps.* Magnus dominus. *Deinde ueniens ante altare dicat. ter. deus in adiutorium meum intende cum gloria flectentes genua absque alleluia. deinde benedicens salem et aquam cum cinere dicat hanc orationem.*

DEus qui ad salutem humani generis maxima queque sacramenta in aquarum substantia condidisti. adesto propitius inuocationibus nostris. et elemento huic multimodis purificationibus preparato uirtutem tuę benedictionis infunde. ut creatura mysterii tui tibi seruiens ad abiciendos demones morbosque pellendos diuinę gratiae sumat effectum. ut quicquid in domibus uel in locis fidelium hęc unda reperserit careat omni inmunditia. liberetur a noxa. non illic resideat spiritus pestilens. non aura corrumpens. discedant omnes insidie latentis inimici. et si quid est quod aut incolomitati habitantium inuidet aut quieti. aspersione huius aquę /effugiat. ut salubritas per inuocationem tui nominis [fol. 99. expetita. ab omnibus sit inpugnationibus defensa. per dominum.

Sequitur exorcismus aquę.

EXorcizo te creatura aquę in nomine dei patris omnipotentis et in nomine ihesu christi filii eius et spiritus sancti ut omnis uirtus aduersarii. omnis incursio diaboli. omne fantasma. omnis inimici potestas eradicetur et effugetur ab hac creatura aquę. unde exorcizo te creatura aque per deum uerum. per deum uiuum. per deum sanctum. et per dominum nostrum ihesum christum ut efficiaris aqua sancta. aqua benedicta. et ubicumque fueris effusa uel aspersa. siue in domo. siue in agro. effuges omnem fantasiam omnemque inimici potestatem. quatinus [1] consecratio huius sanctę aquę proficiat ad dedicátionem huius eclesię uel altarium. ut per eam [2] et per benedictionem diuinam auxiliante domino siue per os et per manus atque officium nostrum. haec domus

[1] *tua* interlined. [2] *eam* underlined and *tuam aspersionem* written above.

dei nostri diuinitus per gratiam spiritus sancti consecretur. et perpetualiter ad inuocandum nomen domini consecrata permaneat. et spiritus sanctus habitet in domo hac. per dominum.

Benedictio salis.

INmensam clementiam tuam omnipotens eterne deus humiliter imploramus. ut hanc creaturam /salis quam [fol. 99v. in usum generi humano tribuisti benedicere et sanctificare tua pietate digneris. et sit omnibus sumentibus salus mentis et corporis. et quicquid eo tactum uel respersum fuerit careat omni inmunditia omnique inpugnatione spiritalis nequitię. per dominum qui uenturus.

Exorcismus salis.

EXorcizo te creatura salis per deum uiuum per deum uerum. per deum sanctum. per deum qui te per heliseum prophetam in aquam mitti iussit ut sanaretur sterilitas aquę. ut efficiaris sal exorcizatum in salutem credentium. et sis omnibus te sumentibus sanitas anime et corporis. et effugiat atque discedat ab eo loco quo aspersus fueris omnis fantasia et nequitia uel uersutia diabolice fraudis. omnisque spiritus inmundus adiuratus per eum qui uenturus.

Benedictio cinerum.

OMnipotens sempiterne deus. parce metuentibus. propitiare supplicibus. et mittere digneris sanctum angelum tuum de cęlis. qui benedicat et sanctificet cineres istos. ut sint remedium salubre omnibus nomen tuum humiliter implorantibus. ac semetipsos pro conscientia delictorum suorum accusantibus. atque in con/spectu diuine clementie tue [fol. 100. facinora sua deplorantibus. uel serenissimam pietatem tuam suppliciter obnixeque flagitantibus. presta quesumus per inuocationem sanctissimi nominis tui ut quicumque eos super se asperserint pro redemptione peccatorum. corporis sanitatem et animę tutelam percipiant. per.

Post hoc misceatur sal et cinis faciens crucem ter super ipsam aquam et dicat hanc orationem.

DEus inuicte uirtutis auctor. et inseparabilis imperii rex ac semper magnificus triumphator. qui aduersę dominationis uires reprimis. qui inimici rugientis seuitiam superas. qui hostiles nequitias potens expugnas. te domine trementes et supplices deprecamur. ac petimus. ut hanc creaturam salis et aque dignanter accipias. benignus inlustres. pietatis tue

more sanctifices . et ubicumque fuerit aspersa . per inuocationem sancti tui nominis omnis infestatio inmundi spiritus abiciatur . terrorque uenenosi serpentis procul pellatur . et presentia sancti spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur . per.

|Deinde misceatur uinum cum aqua et dicat [fol. 100v.
hanc orationem.

DEus creator et conseruator humani generis . dator gratię spiritalis . largitor eterne salutis . tu domine emitte spiritum sanctum tuum super uinum hoc aqua mixtum . ut armata uirtute celestis defensionis . ad consecrationem huius eclesię uel altaris proficiat † . per dominum.

Et mittat in ea crisma . deinde faciat crucem cum digito suo ex ipsa aqua in dexteram partem per iiii . cornua altaris cantando antiphonam . asperges me . inde ueniens ante altare cum ysopo aspergat illud altare in circuitu vii . uicibus canendo antiphonam.

Asperges me ysopo et mundabor lauabis me et super niuem dealbabor. *Ps.* Miserere mei deus.

Quam sequatur oratio.

Pateant ad hoc altare aures misericordie tuę quesumus domine precibus supplicantium . et ut petentibus desiderata concedas . fac tibi eos placita postulare . per.

Et deinde circumeat intus eclesiam semel spargendo per parietes incipiens in dextera parte . cum antiphona.

Sanctificauit dominus tabernaculum suum hęc est domus dei in qua inuocetur nomen eius de qua scriptum est erit nomen meum ibi dicit dominus. |*Ps.* Deus noster . [fol. 101.
quo peracto sequatur oratio.

HIc benedictionem tuam domine populus fidelis ad honorem et laudem nominis tui ueniens accipiat . qua corpore saluatus ac mente . hic gratam tibi semper exhibeat seruitutem . et propitiationis tuae beneficia iugiter inueniat . per.

Spargat . ii^do. desuper in circuitu eclesię deintus cum antiphona.

In dedicatione huius templi laudate deum omnis militia celorum et omnis terra laudent † nomen domini quia exaltatum est nomen eius solius. [*Ps.*] Laudate deum[1] omnes.

[1] Corrected by a later hand to *dominum*.

Quam sequatur oratio.

SOlus et ineffabilis supernorum rex domine deus. auxiliare quesumus eclesiae tuae. ut quicumque hic ad laudem et exaltationem nominis tui conueniunt. sacrae deuotionis proficiant incrementis. et tuo munere semper gubernentur. et ad redemptionis eternae pertineant te ducente consortium. per.

Tertio pontifex Spargat superius in circuitu per parietes eclesiae canens antiphonam hanc.

Qui habitat in adiutorio altissimi in protectione dei[1] celi commorabitur. [*Ps.*] Dicet domino.

Quam sequatur oratio.

ADiutor altissime deus et protector caelestis. preces nostras quesumus clementer exaudi. nobisque misericordiam tuam poscentibus concedas ut quicumque intra parietes huius eclesię ad te cla/mauerint. omnium ueniam pec- [fol. 101v. catorum et gaudia percipere mereantur eterna. per.

Deinde pergat episcopus extra ecclesiam cum omni scola spargendo ter per parietes in circuitu. et desuper cantando antiphonam.

Asperges me domine ysopo et mundabor. *Ps.* Miserere.

Ant. *Exurgat deus ad nostri famulatus obsequium et in loco sancto eius fiat benedictionis augmentum.* *Ps.* Exurgat deus.

Item ant. *Fundamenta templi huius sapientia sua fundauit deus in quo dominum celi conlaudant angeli irruant uenti et fluant[2] flumina non possunt eam mouere umquam fundata enim erat supra petram.* *Ps.* Fundamenta.[3]

Sequatur oratio antequam ingrediantur in eclesiam.

DEus qui iacob famulo tuo preelecto ascendentes et descendentes in prefiguratione sanctorum predicatorum angelos ostendisti. concede quesumus omnes ad hanc dedicationem uenientes apostolorum tuorum tueri presidio. quatinus qui sursum sanctum caput eclesię uidelicet dominum contemplantur. pro his intercedere non desistant qui inimici[4] uersantur. per dominum.

[1] This word is interlined.
[2] This word is repeated and expunged.
[3] *hęc* interlined.
[4] *leg.* in imis.

Finita oratione ingrediatur pontifex in eclesiam cum omni scola et incipiat . antiphonam.

Benedic domine domum istam quam edificaui nomini tuo ut sint oculi tui aperti super eam die ac nocte. *Ps.* Magnus dominus et l[audabilis].

Et uadat de ipso altari spargendo per medium eclesię in longum et in latum faciendo cru/cem super omne paui- [fol. 102. *mentum cum antiphona.*

Benedictus es in templo sancto glorie tue quod edificatum est ad laudem et gloriam nominis tui domine. *Ps.* Benedicite.

Et ueniens in medium eclesię dicat . Oremus . et diaconus . Flectamus genua . postea dicat . Leuate . et presul.

DEus qui loca nomini tuo dicata sanctificas . effunde super hanc orationis domum gratiam tuam . ut ab omnibus hic inuocantibus nomen tuum auxilium tuę misericordię sentiatur . per dominum.

Iterum dicat . Oremus . et diaconus . Flectamus genua ut supra . sequitur oratio.

DEus sanctificationum omnipotens dominator . cuius pietas sine fine sentitur . deus qui celestia simul et terrestria moderaris . seruans misericordiam tuam populo tuo ambulanti ante conspectum glorie tuę . exaudi preces seruorum tuorum . et presta ut sint oculi tui aperti super domum istam die ac nocte . hancque basilicam in honore sancti . ill . sacris mysteriis institutam clementissimus dedica . miseratus inlustra . perpetuo splendore clarifica et benedicito . omnemque hominem uenientem adorare te in loco hoc placatus admitte . propitius dignare respicere . et propter nomen tuum magnum et /manum [fol. 102v. fortem et brachium excelsum . in habitaculo hoc supplicantes libens protege . dignanter exaudi . et eterna protectione conserua . ut semper felices semperque in tua religione . letantes . constanter in sanctę trinitatis fide catholica perseuerent . per dominum nostrum ihesum christum.

Prefatio in medio eclesię . Dominus uobiscum . ℟. *Et cum . Sursum corda . Habemus ad dominum . Gratias agamus domino deo nostro . Dignum et iustum est.*

Et iustum est usque eternae † *deus* . Adesto precibus nostris . adesto sacramentis . adesto etiam piis famulorum tuorum laboribus . nobisque misericordiam tuam poscentibus . Descendat quoque in hanc eclesiam tuam quam sub inuocatione sancti nominis tui in honore sancti . ill . indigni consecramus . sanctus spiritus tuus septiformis gratię ubertate perfusus . ut quotiescumque in hac domo tua sanctum tuum nomen fuerit inuocatum . eorum qui te inuocauerint a te pio domine preces exaudiantur . O beata sancta trinitas quę omnia purificas . omnia mundas . omnia exornas . O beata maiestas dei . quę cuncta imples . cuncta contines . cunctaque disponis . O beata et sancta manus domini . quę omnia sancti/ficas omnia [fol. 103. benedicis . omnia sacrificas . O sancte sanctorum deus . tuam clementiam humillima deuotione deposcimus . ut hanc eclesiam per nostrę humilitatis famulatum in honore sancti tui ill . purificare . benedicere consecrareque digneris . perpetua sanctificationis tuę ubertate . Hic quoque sacerdotes sacrificium tibi laudis offerant . hic fideles populi uota persoluant . hic peccatorum onera soluantur . fideliumque lapsa reparentur . In hac ergo quesumus domine domo tua spiritus sancti gratia egroti sanentur . infirmi restituantur . claudi curentur . leprosi mundentur . ceci illuminentur . demonia eiciantur . Cunctorum ergo debilium egrotationes te domine annuente pellantur . Omnium etiam uincula peccatorum absoluantur . ut omnes qui hoc templum beneficia iusta deprecaturi ingrediuntur . cuncta se impetrasse letentur :⁄ ut concessa misericordia quam precamur . perpetuo miserationis tue munere gloriemur . per dominum.

Ipsa expleta ingrediendum est ad altare . canendo antiphonam.

Introibo ad altare dei mei ad deum qui letificat iuuentutem meam. *Ps.* *Iudica me.*

Ueniens uero ante altare . effundat quod remansit de ipsa aqua ad bassim altaris /*et extergatur altare linteo cum* [fol. 103v. *antiphona.*

Ecce tabernaculum dei cum hominibus et spiritus dei habitat in illis . templum enim dei sanctum est quod estis uos pro cuius amore celebratis hodie gaudia templi tempore festi. *Ps.* Laudate dominum omnes.

Deinde benedicat tabulam altaris . quę tamen tabula prius lota esse debet ex aqua sacrata.

DOmine sancte . pater omnipotens eterne deus . misericordiam tuam uocibus exultantibus deprecamur . ut qui per omnem mundum fidem sparsisti . ecclesiam congregasti . quique lapidem abscisum de monte sine manibus angulari compage solidasti . hanc quoque tabulam serenus inlustra . eamque eterno lumine inriga . ita diuersis per membra locupletes . ut per[1] illam admirandam filii tui hostiam ipse benedicas inpositam ipse suscipias consecratam . per.

Alia.

DOmine sancte pater omnipotens eternę † deus . creator cęli et terrę maris et omnium elementorum . supplices maiestatem tuam exoramus et petimus . ut benedicere et sanctificare digneris tabulam istam . ex lapide creaturę tuę manu hominis adquadratam [et ornatam][2] . sicut benedicere dignatus es altare illud quod noe post transactum cataclisma per uerbum sanctum tuum /in nomine dei [fol. 104. patris omnipotentis edificauit . super quod defuncta animantia terrę oblata sunt munda et inmunda . sed inmunda in figura gentilium quę a spiritu sancto mundata et in odorem suauitatis accepta . scriptura commemorante cognouimus . Suscipiatur apud te hic superpositum sacrificium . quodcumque per manus sacerdotum offeratur . qui uiuis et regnas.

Postea mittat oleum super altare in medio crucem faciens et super iiii^er. angulos cum antiphona.

Erexit iacob lapidem in titulum fundens oleum desuper. *Ps.* QUAM DILECTA.

DEum uniuersitatis artificem . et inmensę molis admirabilem conditorem fratres karissimi uotis exultantibus deprecemur . ut qui per totum mundum fidem aspersit et eclesiam congregauit . quam lapis excisus sine manibus angulari compage solidauit . ut adtolleret caput in caelum qui de caelo accepit fundamentum . lapidem hunc[3] ad conficiendum in eo uitę sacramenta conpositum . ita crismate diuinę sanctificationis perfundat . ut super illud odorandam † filii sui hostiam ipse benedicat inpositam . ipse suscipiat consecratam . Sit hic uictima /unitati substantię et personarum trinitati [fol. 104v. grata et acceptabilis . ut hunc lapidem quem[4] per inuocationem

[1] *leg.* super.
[2] Added above line.
[3] *uel altare hoc* inserted above line.
[4] *hoc altare quod* inserted above line.

nominis sui pio dedicamus officio presentia suę uisitationis inlustret. et sanctificatione benedicat. et perpetua inhabitatione possideat. per.

Finita oratione mittat iterum oleum similiter sicut prius canendo antiphonam hanc.

Mane surgens iacob erigebat lapidem in titulum fundens oleum desuper uotum uouit domino. uere locus iste sanctus est et ego nesciebam. *Ps.* Deus noster refugium.

Quam sequatur oratio.

DEus qui ad sacrificandum primogenitum tibi populum tabernaculi exemplar in monte syna moysi famulo tuo mysticis significationibus demonstrasti. secundum cęlestium formam terris sanctum disponens. ut ad te ipsum quę nostra uidentur adtraheres. et supernis terrena sociares. quatinus eminentia spiritalis illuc tenderet te uocante fastigium. unde te ordinante sumpsit exordium hunc quoque lapidem[1] salutaribus celebrandi[2] redemptionis mysteriis preparatum rore celestis unguenti asperge. et aromatibus diuinę sanctificationis perfunde. ac munus gratię consecrantis super illum[3] sacrificia impone. digneque[4] sit supra quod /electas ad sacri- [fol. 105. ficium creaturas in corpus et sanguinem redemptoris uirtus secreta conuertat. et in sacras agni hostias inuisibili mutatione transscribat. ut sicut uerbum caro factum est. ita in uerbi substantia[5] benedicta oblationis natura proficiat. et quod prius uictui fuerat alimonia. uita hic efficiatur eterna. per dominum.

Deinde mittat crisma similiter canendo. antiphonam hanc.

Vidit iacob scalam summitas eius cęlos tangebat. et descendentes angelos et dixit uere locus iste sanctus est. *Ps.* Fundamenta.

Quas sequatur oratio.

SIngulare illud repropitiatorium quo[6] se in ara crucis nobis redimendis optulit immolandum. cuius prefiguratione patriarcha iacob lapidem erexit in titulum quo fieret sacrificium et porta cęli desuper aperiretur oraculum. suppliciter tibi domine preces fundimus. ut metalli huius expolitam materiem

[1] *hoc altare* added above line.
[2] Probably for *celebrande*.
[3] *illud* added above line.
[4] *leg.* dignumque.
[5] Probably for *substantiam*.
[6] The more usual reading is *quod*.

supernis sacrificiis inbuendam ipse dono et[1] tuę sanctificationis ubertate percipias[1]. qui quondam lapideis legem scripsisti in tabulis . per dominum.

Alia.

DEus omnipotens uniuersarum rerum . rationabilis artifex . qui inter ceteras creaturas formam lapidei metalli ad obsequium tui sacrificii condidisti . ut legis libatorium tuo prepara/retur altari . annue dignanter huius institutor [fol. 105v. mysterii . ut quicquid hic oblatum sacratumue fuerit . nomini tuo assurgat . religioni proficiat . spei innitatur . fidei sit precipuę dignum honore . per dominum nostrum ihesum.

Deinde circumeat intus eclesiam per parietes a dextro in sinistrum faciens crucem cum pollice de ipso crismate dicens.

SAnctificetur hoc templum per istam unctionem et nostram benedictionem . in nomine patris et filii et spiritus sancti.

Cum antiphona. *O quam metuendus est locus iste uere non est hic aliud nisi domus dei et porta cęli.* *Ps.* Magnus dominus.

Quam sequatur oratio.

OMnipotens sempiternę† deus effunde super hunc locum gratiam tuam . et omnibus in te sperantibus auxilium tui muneris ostende . ut hic et sacramentorum tuorum uirtus et uotorum obtineatur effectus . per.

Tunc demum presul egrediens . hoc ipsum extra cum crismate in circuitu ecclesię faciat . canendo antiphonam.

Lapides pretiosi omnes muri tui et turres hierusalem gemmis edificabuntur. *Ps.* Lauda hierusalem.

Sequitur oratio.

/DEus qui de uiuis et electis lapidibus ęternum [fol. 106. maiestati tuę condis habitaculum . auxiliare populo supplicanti . ut quod ecclesię tuę corporalibus proficit spatiis . spiritalibus amplificetur augmentis . per.

[1] Perhaps for *donari . . . precipias.*

Finita oratione ingrediantur omnes eclesiam . et pontifex accedens ad altare faciat crucem cum incenso super ipsum altare fumicante turribulo cum antiphona.

Domine ad te dirigatur oratio mea sicut incensum in conspectu maiestatis tue. *Ps.* Domine clamaui.

Alia antiphona. *Ecce odor filii mei sicut odor agri quem benedixit dominus.* *Ps.* Lauda hierusalem.

Dehinc dicatur hęc oratio.

DOmine sancte pater clemens . cuius nec initium nec finis aduertitur . qui tantus es quantus esse uoluisti . scilicet sanctus atque mirabilis . Deus cuius maiestatem elementa non capiunt . te benedicimus . te supplices deprecamur . ut sint tibi altaria hęc[1] sicut illud quod abel salutariis mysteriis[2] in passione precursor iugulatus a fratre nouo sanguine imbuit et sacrauit . Sit tibi domine altare hoc sicut illud quod abraham pater noster quia uidere te meruit fabricauit . in quo sacerdos melchisedech sacrificii formam /triumphalis expres- [fol. 106v. sit . Sit tibi domine altare hoc sicut illud in quod abraham seminarium fidei nostrę isaac filium suum dum tibi toto corde credidit inposuit . in quo salutaris mysterii sacramentum dominice passionis ostensum est . dum offertur filius . et agnus occiditur . Sit tibi domine altare hoc sicut illud quod isaac puteum profundę puritatis inueniens . habundantię ei nomen inponens . tue maiestati dicauit . Sit tibi domine altare hoc sicut ille lapis quem iacob subponens capiti suo . ascendentes et descendentes angelos per scale mysterium somno reuelante cognouit . Sit tibi domine altare hoc sicut illud quod moyses susceptis mandatis tuis in prefiguratione apostolica xii. lapidum constructione firmauit . Sit tibi domine altare hoc sicut illud quod moyses vii. dierum purificatione mundauit . et cęlesti tuo alloquio sanctum uocauit . sicut locutus es ad moysen dicens . si quis tetigerit altare hoc . sanctificatus habeatur . In hoc ergo altare † iuguletur luxuria . omnisque libido feriatur . offeratur pro turturibus /sacrificium castitatis . pro [fol. 107. pullis columbarum innocentię sacrificium . per dominum nostrum.

Iterum dicat pontifex . oremus . et diaconus flectamus genua ut supra . Sequitur oratio.

DEi patris omnipotentis misericordiam dilectissimi fratres deprecemur . ut hoc altare sacrificiis spiritalibus conse-

[1] *sit . . . altare hoc* added above line.

[2] Probably for *salutaris mysterii.*

crandum uocis nostrę exoratus officio . presenti benedictione sanctificet . ut in eo semper oblationes famulorum suorum studio sanctę deuotionis inpositas benedicere et sanctificare dignetur . et spiritali placatus incenso precanti familię sue promptus exauditor assistat . per dominum nostrum.

Iterum dicat pontifex oremus . et diaconus . flectamus genua ut supra . Sequitur oratio.

DEus omnipotens in cuius honore hoc altare sub inuocatione nominis tui indigni consecramus clemens et propitius preces nostrę humilitatis exaudi . et presta ut in hac mensa sint tibi libamina accepta . sint grata . sint pinguia et spiritus sancti tui semper rore perfusa . ut omni tempore in hoc loco supplicantis tibi familię anxietates releues . egritudines cures . preces exaudias . uota suscipias . desiderata confirmes . postulata /concedas . per dominum nostrum ihesum [fol. 107v. christum.

Prefatio super altare . Dominus uobiscum . Et cum spiritu tuo . Sursum corda . ℟. *Habemus ad dominum . Gratias agamus domino deo nostro .* ℟. *Dignum et iustum est.*

VD Eterne deus . Ut propensiori cura et attentiori famulatu . tibi seruitutis officia deferamus . hoc presertim in tempore quo religiosarum mentium habiturum reuerentiam altare dedicamus . Dignare igitur dominator domine hoc quesumus altare celesti sanctificatione perfundere et benedicere . ut sancti spiritus inlustratione prefulgeat . Sit illius quoque apud te gratię cuius fuit illud quod abraham pater fidei nostrę filium immolaturus extruxit . quod isaac in conspectu tuę maiestatis instituit . quod iacob dominum magna uidens uisione erexit . Ut hic orantes exaudias . hic oblata sanctifices . hicque superposita benedicas . Hinc quippe benedicta distribuas . Sit ergo eclesię tuę titulus sempiternus . sit mensę[1] celesti spiritalique conuiuio parata . tu enim domine proprio ore tuo hostias super eam /inpositas bene- [fol. 108. dicito . et benedicta suscipito . atque nobis omnibus tribue ut participatione eius uitam adquiramus sempiternam . per dominum.

[1] *leg.* mensa.

Deinde teneant ministri ante episcopum Linteamina quibus altare uel eclesia ornanda est . et benedicat ea pontifex ita dicendo . Dominus uobiscum . Oremus.

DOmine deus omnipotens qui ab initio hominibus utilia et necessaria creasti . et quemadmodum uestimenta pontificalia sacerdotibus et leuitis ornamenta queque et lintheamina fieri famulo tuo moysi per quadraginta dies docuisti . siue etiam ea quę maria texuit et fecit in usum tabernaculi foederis . sanctificare benedicere consecrareque digneris hęc linteamina in usum altaris tui uel eclesie . ad tegendum inuoluendumque corpus et sanguinem filii tui domini nostri ihesu christi . qui tecum uiuit et regnat deus in uniuersa secula.

Item alia.

DIgnare domine deus omnipotens rex regum et dominus dominantium sacerdos omnium et pontifex uniuersorum per quem una cum patre sanctoque spiritu facta sunt uniuersa in nomine tuo benedicere consecrare et sanctificare /hęc omnia ornamenta huius altaris uel ecclesię . [fol. 108v. quemadmodum sanctificasti officia tabernaculi testimonii . ita nunc manens in eternum summe sacerdos sacerdotum . ut diximus ornamenta et omnia instrumenta huius altaris uel ecclesię quę inter nostras palmas habentur corde puro precamur ut benedicas . purifices . consecres et consummes . per.

Post haec uestiatur altare cum antiphona.

Ornauerunt faciem templi coronis aureis et dedicauerunt altare domino . alleluia. *Ps.* Magnus dominus.

Oratio post uelatum altare.

MAiestatem tuam domine imploramus humiliter . ut altare hoc ad suscipienda populi tui munera iniuncta potenter benedicere et sanctificare digneris . et quod nunc a nobis indignis sub tui sancti nominis inuocatione . in honore et nomine sancti tui . ill . sacrosancti crismatis unctione est delibutum . placeat tibi hoc altare . maneat[1] in perpetuum . ut[2] quicquid deinceps super eum[3] oblatum sacratumue fuerit . dignum tibi fiat holocaustum . atque omnium hic offerentium sacrificia a

[1] *que* written above. [2] *benedictum* written above.
[3] Perhaps for *eo* : *illud* written above.

te pio deo benigne suscipiantur . et per ea peccatorum nostrorum /et eorum uincula absoluantur . maculę deleantur . [fol. 109. uenię impetrentur . gratię adquirantur . quatinus una cum sanctis et electis tuis uitam percipere eternam mereamur . per.

Alia.

DEscendat quesumus domine deus noster spiritus sanctus tuus super hoc altare . qui et populi tui dona sanctificet et sumentium corda dignanter emundet . per dominum.

Finita oratione . dicatur antiphona.

Confirma hoc deus quod operatus es in nobis a templo sancto tuo quod est in hierusalem . alleluia . alleluia.

Deinde presul commendet oratorium sancto in cuius honore dedicatum est ita dicendo.

TIbi sanctę † . ill . commendamus hanc curam templi huius quod consecrauimus domino deo nostro . ut hic intercessor existas . preces et uota offerentium hic domino deo conferas . custosque peruigil et ianitor insegregabilis huius domus domini perseueres . inimici humani generis temptamentis scutum interpellationis tuę opponas . ne precum sanctarum et uotorum hic fidelium malitiosus infector efficiatur . sed omnibus sanctis interuenientibus teque precipue cui hanc curam commendamus interueniente clypeo diuini tutaminis omnes hic orantes exaudiantur . Odo/ramenta oratio- [fol. 109v. num plebis christianę in libatorio uasis aurei . angelico comitatus iuuamine ad patris thronum conferas . precerisque quatinus iugi dominus deus noster intuitu hic ingredientes et orantes tueri et gubernare dignetur . per dominum nostrum.

Incipit benedictio ad uestimenta sacerdotalia seu leuitica.

OMnipotens sempiterne deus . qui per moysen famulum tuum pontificalia seu sacerdotalia atque leuitica uestimenta . ad explendum in conspectu tuo mysterium diuinum et ad decorem . seu laudem nominis tui fieri decreuisti . adesto propitius inuocationibus nostris . et hęc indumenta sacerdotalia desuper gratia tua inrigante tua ingenti benedictione per nostrę humilitatis seruitium . purificare . benedicere . consecrareque digneris . ut diuinis cultibus et sacris mysteriis apta . et benedicta existant . His quoque sacris uestibus sacerdotes siue leuite tui induti . muniti et defensi . ab omnibus

inpulsionibus seu temptationibus malignorum spirituum tuti esse mereantur . tuisque mysteriis apte et condigne seruire /et inherere . atque in his placide et deuote perseuerare [fol. 110. tribue saluator mundi . qui cum patre et spiritu sancto uiuis et regnas . per omnia.

DOmine deus pater omnipotens rex magnificus triumphator . qui sanctis patribus nostris ac sacerdotibus tibi seruientibus qui tibi in sacerdotali ordine placuerunt . diuersi generis ornamenta et uestimenta sacerdotalia fieri et ornari uoluisti . exaudi propitius orationem nostram . et hanc planetam ac casulam atque superhumerale . seu poderem . albam ac stolam . cingulum . orariumque et cetera queque dextera tua sancta benedicere . sanctificare . consecrareque et purificare digneris . quatinus hęc uestimenta . ministris . et leuitis ac sacerdotibus tuis . ad diuinum cultum ornandum . atque explendum proficiant . sanctisque altaribus tuis mundi et ornati his sacris uestibus ministri tui inreprehensibiles in actu . et dictu . interius exteriusque appareant . tibi soli deo puro corde . et mundo corpore omnibus diebus uitę eorum inreprehensibiliter sanctorum patrum exempla sequentes . seruire ualeant . hisque sacris ministeriis secundum tuam uoluntatem /quando tibi placuerit expletis . celestis regni [fol. 110v. gloriam cum omnibus sanctis sibique commissis percipere mereantur . per dominum.

Alia.

DEus omnipotens bonarum uirtutum dator . et omnium benedictionum largus infusor . supplices te rogamus ut manibus nostris opem tuę benedictionis infundas . et haec uestimenta sacerdotalia seu leuitica diuinis cultibus ministris tuis preparata . uirtute sancti spiritus . benedicere et sanctificare digneris . et omnibus eis utentibus gratiam sanctificationis sacri mysterii tui benignus concede . ut in conspectu tuo sancti et inmaculati atque inreprehensibiles appareant . et tuę auxilium misericordię adquirant . sed et aliis bene ministrandi et uiuendi exemplum prebeant . atque eternę beatitudinis premia consequi mereantur . per dominum nostrum.

Oratio ad corporale benedicendum.

CLementissime domine . cuius inenarrabilis uirtus . cuiusque mysterium archanum mirabiliter per totum mundum celebratur . tribue quesumus ut hęc corporalia tuę propitiationis benedictione sanctificentur . ad consecrandum super illa

corpus dei et domini nostri ihesu christi filii tui . qui /tecum uiuit et regnat deus in unitate spiritus sancti . [fol. 111. per omnia.

Alia.

DEus qui pro generis humani saluatione . uerbum caro factus es . et habitare totus in nobis non dedignatus es . quique traditori tuo perfido osculum pium dedisti . dum pro omnium uita pius uoluisti agnus mactari . atque in sindone lino texta ioseph totum te inuolui permisisti . respice propitius ad uoces nostras . quia tua fideliter karismata amplecti cupimus . quesumus domine sanctificare . benedicere . consecrareque digneris hęc corporalia in usum altaris tui ad consecrandum super ea . siue ad tegendum inuoluendumque corpus et sanguinem filii tui domini nostri ihesu christi . dignisque pareantur famulatibus . ut quę tibi sacro ritu super hęc immolabuntur sicut melchisedech oblatum holocaustum tibique acceptabile optulit . sic sacrificia nostra acceptabilia fiant . Te quoque humiliter rogamus ac petimus . ut hęc corporalia tuę sanctificationis ubertate per spiritus sancti gratiam purifices et sanctifices . qui te pro nobis omnibus sacrificium offerre uoluisti et presta ut super his sint /tibi libamina [fol. 111v. accepta . sint grata . sint pinguia . et spiritus sancti tui semper rore perfusa . per dominum.

Alia.

DEus qui digne tibi seruientium nos imitari desideras famulatum . respice propitius ad humilitatis nostrę seruitutem . et hęc corporalia nomini tuo dicata . seruitutis nostrę usibus . preparata . celestis uirtutis benedictione sanctifica . purifica . et consecra . quatinus super ea spiritus sanctus tuus descendat . qui et populi tui oblationes benedicat . et corda siue corpora sumentium benignus perficiat . per dominum.

Oratio ad patenam consecrandam.

COnsecramus et sanctificamus hanc patenam ad conficiendum in ea corpus domini nostri ihesu christi patientis crucem pro omnium salute . qui cum patre et spiritu sancto uiuit et regnat.

Deinde faciat signum de oleo sancto super patenam . et benedicat eam his uerbis.

COnsecrare et sanctificare digneris domine deus omnipotens patenam hanc . per istam unctionem et nostram benedictionem in christo ihesu domino nostro . qui tecum et cum spiritu sancto uiuit.

Alia.

/DEus qui post typicum pascha et esis agni carn- [fol. 112. ibus . panem ex catino sumere in proprii comparatione corporis . et discipulis distribuere dignatus es . te supplici deuotione deposcimus . ut quicumque ex hac patena ore panem sacratum perciperint † . te uiuum et uerum panem corde concupiscant et capiant . et benedictionem mereantur percipere sempiternam . per te domine ihesu christe . qui uiuis.

Ad calicem benedicendum.

ORamus te domine deus noster . ut calicem istum in usum ministerii tui consecrandum cęlestis gratię inspiratione sanctifices . et ad humanam benedictionem plenitudinem diuini fauoris accommodes . per dominum nostrum.

Hic inungat calicem sacro crismate.

DIgnare domine deus noster calicem istum in usum ministerii tui pia deuotione formatum . ea sanctificatione perfundere . qua melchisedech famuli tui sacratum calicem perfudisti . et quod arte uel metallo effici non potest altaribus tuis dignum . fiat tua benedictione pretiosum atque sanctificatum . per dominum.

Item alia.

/DEus qui accepto et distributo pane uetus [fol. 112v. determinans pascha et nouum insinuans . calicem accipiens benedixisti . et discipulis tuis ad bibendum porrexisti . quique in cruce pro mundi salute positus . aquam ex latere proprio una cum sanguine profluxisse superna sanctione uoluisti . respice propitius ad humilitatis nostrę famulatum . et per te inpositam benedictionem . et presta ut quicumque ex hoc calice mysticam sanguinis tui memoriam mundato corde pregustent . peccatorum omnium a te misericordissimo ueniam et gaudia impetrari mereantur eterna . per dominum.

Benedictio eucharistialis uasculi.

DEus qui sacra scriptura testante tribus diebus et tribus noctibus . seruata integritate diuinitatis sponteque peracta humani corporis fractione insinuans casurum quod corruptibile est et resurrecturum quod spiritale in sepulchro iacuisti . hoc eucharistiale quesumus quod nos indigni ad mystici corporis tui custodiam consecramus et benedicimus . tu in nomine sanctę trinitatis angelum tuum custodem deputans consecrare et benedicere /digneris . quatinus [fol. 113. quicumque ex eo in acceptione corporis tui uiarum presumpserint uiaticum paternarum . celesti hic et in futuro te miserante non destituantur auxilio . per dominum.

Alia.

OMnipotens deus . trinitas inseparabilis . manibus nostris opem tuę benedictionis infunde . ut per nostram benedictionem hoc uasculum sanctificetur . et corporis christi nouum sepulchrum spiritus sancti gratia perficiatur . per eundem.

Benedictio thuribuli.

DEus ad cuius sepulchrum cum aromatibus in specie sanctarum animarum uirtutes sanctorum operum gestantium diluculo mulieres uenisse memorantur . et in cuius conspectu angelus aureum habens turibulum stetisse et datis incensis in orationibus sanctorum omnium ante thronum domini adoleuisse cęlesti uisione diuulgatur . adesto propitius et hoc turibulum celesti benedictione perfunde . ut quicumque ex eo timiamatis uel thuris fragrantiam sentiant . tua donante inmensa clementia odores orationum sanctarum ante conspectum maiestatis tuę per manus sanctorum emittant angelorum ac persoluant . per dominum nostrum.

/Exorcismus incensi siue timiamatis. [fol. 113v.

EXorcizo te omnis inmundissime spiritus omne phantasma inimici in nomine dei patris omnipotentis et in[1] ihesu christi filii eius et spiritus sancti . ut exeatis et recedatis ab hac specie timiamatis . siue incensi . cum omni fallacia ac nequitia uestra . ut sit hęc species sanctificata in nomine domini nostri ihesu christi ut omnes gestantes tangentes odorantes ea † . uirtutem et auxilium percipiant spiritus sancti .

[1] Supply *nomine*, or omit *in*.

ita ut non ibidem ubi hęc incensa uel timiata fuerint adpropinquare audeatis . nec aduersa inferre presumatis . Adiuro te per nomen et per uirtutem dei patris omnipotentis et ihesu christi filii eius . qui uenturus est in spiritu sancto iudicare uiuos et mortuos . et uos preuaricatores . et seculum per ignem. amen.

Benedictio incensi siue timiamatis.

AEternam ac iustissimam pietatem tuam deprecamur domine sanctissime pater omnipotens ęterne deus . ut benedicere digneris hęc timiamata uel incensi speciem . ut sit incensum maiestati tuę in odorem suauitatis acceptum . sit a te hęc species benedicta . sit per inuocationem sancti nominis tui sanctificata . ita ut ubicumque fumus /eius per- [fol. 114. uenerit . exstricetur et effugetur omne genus demoniorum sicut incensu iecoris piscis quem raphael archangelus tobiam famulum tuum docuit cum ascendit ad sare liberationem . descendat benedictio super hanc speciem incensi et timiamatis . sicut in illo de quo dauid propheta tuus cecinit dicens . dirigatur oratio mea sicut incensum in conspectu tuo . sit nobis odor consolationis . suauitatis et gratię . ut fumo isto effugetur omne fantasma mentis et corporis . ut simus pauli apostoli uoce bonus odor deo . Effugiant a facie incensi huius et timiamatis omnes demonum incursus . sicut puluis a facie uenti . et sicut fumus a facie ignis . presta hoc piissime pater boni odoris incensum ad opus eclesię tuę ob causam religionis iugiter permanere . ut mystica nobis significatione spiritualium uirtutum flagrans † ostenderet† odor suauitatem . Tua ergo quesumus omnipotens deus inmense maiestatis dextera hanc creaturam benedicere ex diuersarum rerum commixtione infectam dignare . ut in uirtute sancti nominis tui omnes inmundorum spirituum phantas/maticos incursus effugare . omnesque morbos [fol. 114v. reddita sanitate expellere . ubicumque fumus aromatum eius afflauerit . mirabiliter possit atque in odore flagrantissimo † tibi domine perpetua suauitate redolere . per dominum.

Benedictio generalis ad cultum eclesie.

DEus qui diuersa ornamenta ad tabernaculum foederis in sacerdotalis officium ministerii ore proprio fieri precepisti . te humili prece deposcimus . ut hoc uestimentum . hoc uas . ad ornatum et ministerium eclesiae tuae preparatum illa benedictione perfundas . qua olim per manus sanctorum sacerdotum utensilia tabernaculi oleo unctionis perfudisti . ut quicumque iam in tua apostolica eclesia hoc utatur . te miserante ueniam peccatorum et gaudia promereatur percipere sempiterna . per dominum.

Post haec extra eclesiam pontifex recedat cum omni clero . et exuant se uestimentis quibus induti erant uestientes se uestibus optimis . quibus honorifice compti . missam festiuo more peragant . Postquam /autem induti fuerint . presule sanctum [fol. 115. *euangelium manu gestante ceterisque sacri ordinis ministris sacras reliquias cum cruce episcopali turibuloque . necnon luminaribus cereorum honorifice portantibus . accedant omnes ad eclesiam sonora uoce omnibus hanc antiphonam presule inchoante concinentibus.*

Sanctum est uerum lumen et admirabile ministrans lucem his qui permanserunt in agone certaminis recipiunt ab ipso splendorem sempiternum in quo assidue felices letantur.

Postquam autem ad hostium eclesię uenerit . dicat hanc orationem iniuncto nomine sanctorum uel sancti cui eclesia est ipsa dedicata.

DEus qui in omni loco tuę dominationis dedicator assistis . exaudi nos quesumus ut inuiolabilis huius eclesię sancti . ill . permaneat consecratio . et beneficia tui muneris quę supplicat mereatur . per.

Intrantibus autem illis canatur hęc antiphona.

Ingredere benedicte domine preparata est habitatio sedis tuę.

Quam sequatur oratio.

DOmum tuam quesumus domine clementer ingredere . et in tuorum tibi cordibus fidelium perpetuam constitue mansionem . ut cuius edificatione subsistit . huius fiat /habitatio preclara . per dominum. [fol. 115v.

Ipsa expleta suscipiat pontifex ipsas reliquias a ministris . et portet eas ad altare nouum . cum his antiphonis.

Exultabunt sancti in gloria letabuntur in cubilibus suis. *Ps.* Cantate Domino. *Alia antiphona.* *In celesti regno sanctorum habitatio et in eternum requies eorum.* *Ps.* Beati inmaculati.

Et recondat eas super ipsum altare ita dicendo . In nomine patris et filii et spiritus sancti . Pax tibi . ℟. *Et cum spiritu tuo . His peractis dicatur haec oratio.*

DEus qui ex omni coaptione sanctorum eternum tibi condis habitaculum . da edificationi tuę incrementa celestia . ut quorum hic reliquias pio amore complectimur . eorum semper meritis adiuuemur . per dominum.

Tunc demum presule introducente a quibus iussum fuerit inferantur xii. cerei. et ponantur terni et terni in iiii^or. angulis eclesię. omnibus hanc antiphonam sonora uoce modulantibus.

Ab oriente porte tres. ab occidente portę tres ab aquilone porte tres ab austro porte tres.

Quam sequatur oratio.

DEus qui apostolorum tuorum predicationibus eclesię tuę regni cęlestis ingressum /prestitisti. quosque † [fol. 116. mundi luminaria uocari uoluisti. concede quesumus ut quorum ducatu ingredimur. et splendore inluminamur. horum precibus adiuti maiestatis tue optutibus. per hęc nostra officia presentari mereamur. per dominum.

Post haec omnibus ut predictum est condigne uestitis. a presule missa ordine congruo celebretur. cantore sic sollemnem inchoante melodiam.

Terribilis est locus iste hic domus dei est et porta caeli et uocabitur aula dei. *Ps.* Dominus regnauit decorem Gloria patri.

Et post kyrie dicatur gloria in excelsis. oratio ad missam.

DEus qui inuisibiliter omnia contines. et tamen pro salute generis humani signa tuae potentiae uisibiliter ostendis. templum hoc potentia tuae inhabitationis inlustra. ut omnes qui huc deprecaturi conueniunt. ex quacumque tribulatione ad te clamauerint. consolationis tuę beneficia consequantur. per dominum.

Alia.

DEus qui sacrandorum tibi auctor es munerum. effunde super hanc orationis domum benedictionem tuam. ut ab omnibus inuocanti/bus nomen tuum. defensionis tuę [fol. 116v. auxilium sentiatur. per dominum.

Lectio libri apocalipsis iohannis apostoli.

IN diebus illis. Vidi ciuitatem sanctam hierusalem nouam descendentem de caelo. a deo paratam sicut sponsam ornatam uiro suo. Et audiui uocem magnam. de throno dicentem. Ecce tabernaculum dei cum hominibus. et habitabit cum

eis . Et ipsi populus eius erunt . et ipse dominus cum eis erit eorum deus . et absterget deus omnem lacrimam ab oculis eorum . et mors ultra non erit . neque luctus . neque clamor . neque dolor erit ultra . quae prima abierunt . Et dixit qui sedebat in throno . Ecce noua . facio omnia.

Graduale. Locus iste a deo factus est inestimabile sacramentum inreprehensibilis est. *Versus.* Deus cui adstat angelorum chorus . exaudi preces seruorum tuorum. *Alleluia.* Adorabo ad templum sanctum tuum et confitebor nomini tuo.

Sequentia . sancti euangelii . secundum lucam.

IN illo tempore . Egressus ihesus perambulabat in hiericho . Et ecce uir nomine zacheus . et hic erat princeps publicanorum . et ipse diues . Et querebat uidere ihesum quis esset . et non poterat pre turba . quia statura pusillus erat . Et precurrens ascendit in ar/borem sichomorum ut uideret [fol. 117. illum . quia inde erat transiturus . Et cum uenisset ad locum suspiciens ihesus uidit illum . et dixit ad eum . Zacheę . festinans descende . quia hodie in domo tua oportet me manere . Et festinans descendit . et excepit eum gaudens . Et cum uiderent omnes murmurabant dicentes . quod ad hominem peccatorem diuertisset . Stans autem zacheus . dixit ad ihesum . Ecce dimidium bonorum meorum domine do pauperibus . Et si quid aliquem defraudaui . reddo quadruplum . Ait ihesus ad eum . Quia hodie salus domui huic facta est . eo quod et ipse filius esset abrahę . Uenit enim filius hominis querere et saluum facere quod perierat.

Offertorium. *Domine deus in simplicitate cordis mei letus optuli uniuersa et populum tuum qui repertus est uidi cum ingenti gaudio deus israhel custodi hanc uoluntatem. *Versus.* Maiestas domini edificauit templum. *Aliud.*[1] Fecit salomon.*

Super oblata.

OMnipotens sempiternae † deus . altare nomini tuo dicatum caelestis uirtutis benedictione sanctifica . et omnibus in te sperantibus auxilii tui munus ostende . ut hic sacramentorum uirtus . et uotorum optineatur /effectus . per [fol. 117v. dominum.

[1] Corrected to *Alius.*

Prefatio.

Ⓥ ęternae † deus . per christum dominum nostrum . Per quem te supplices deprecamur . ut altare hoc sanctis usibus preparatum caelesti dedicatione sanctifices . et sicut melchisedech sacerdotis precipui oblationem dignatione mirabili suscepisti . ita inposita nouo huic altari munera semper acceptare digneris . Ut populus qui in huius eclesie domum sanctam conuenit . per haec libamina cęlesti sanctificatione saluatus . animarum quoque suarum salutem perpetuam consequatur . Et ideo cum angelis.

Benedictio.

BEnedicat et custodiat uos omnipotens deus . domumque hanc sui muneris presentia inlustrare . atque suae pietatis oculos super eam die ac nocte dignetur aperire. *Amen.*

Concedatque propitius . ut omnes qui ad dedicationem huius basilice deuote conuenistis . intercedente beato ill . et ceteris sanctis suis quorum reliquię hic pio amore uenerantur . uobiscum hinc ueniam peccatorum uestrorum reportare ualeatis. *Amen.*

/Quatinus eorum interuentu ipsi templum sancti [fol. 118. spiritus in quo sancta deus trinitas iugiter habitare dignetur efficiamini . et post istius uitae labentis excursum . ad gaudia eterna feliciter peruenire mereamini. *Amen.*

Quod ipse prestare dignetur.

Item alia.

INclina domine aurem tuam ad me et exaudi me . respice de caelo christe super gregem et super agnos tuos. *Amen.*

Porrige manum tuam super ipsos . et benedic corpora et animas eorum . ut in consortio sanctorum accipiant benedictionem caelestem . lumen angelicum . spiritum sanctum paraclytum. *Amen.*

Et qui ex aqua et spiritu sancto sunt renati . et qui pretioso sanguine tuo in terra sunt comparati . quique signum tuum christe in frontibus eorum acceperunt . tuos esse concedas in die iudicii . et quos pretioso sanguine redemisti . in tuo regno iubeas adunari. *Amen.*

Et sicut benedixisti patriarchas et prophetas . apostolos . martyres . et confessores . uirgines et sacerdotes . sic benedic domine gregem /istum . qui in tuo sancto nomine [fol. 118v in ista sunt[1] hodie eclesia congregati.[2] *Amen.*

[1] Corrected to *est.* [2] Corrected to *congregatus.*

Et sicut liberasti tres pueros de camino ignis ardentis per angelum tuum . sic libera domine gregem istum de inferno et de diaboli potestate . et terrena cupiditate . et de uariis languoribus. *Amen.*

Culpis parcas . peccata remittas . ut mundos ipsos et inmaculatos recipias in die iudicii . sicut recepisti eliam et enoch iustos in regnum caelorum. *Amen.*

Quod ipse prestare dignetur.

Communio. *Domus mea domus orationis uocabitur dicit dominus in ea omnis qui petit accipit et qui querit inuenit et pulsanti aperietur* . alleluia alleluia.

Ad complendum.

QUesumus omnipotens deus hoc in loco quem nomini tuo indigni [1] dicauimus . cunctis petentibus aures tuae pietatis accommodes . per dominum.

Missa pro edificante eclesiam.

DEus qui sacrandorum tibi auctor es munerum . ad sanctificationem loci [2] propitius adesse dignare . ut qui hęc in honorem tui nominis condiderunt . protectorem te habere in omnibus mereantur atque custodem . per.

Secreta.

VOtorum nostrorum munus /quesumus domine [fol. 119. propitiatus assume . ut talibus sacrificiis exoratus . et nostris ueniam delictis inpertiaris et huius tabernaculi ex te sanctificati cumulatorem exaudias . per.

Ad complendum.

SAnctificati domine salutari mysterio . quesumus ut eorum pro nobis non desit oratio . quorum nos donasti patrocinio gubernari . per dominum nostrum.

His ita per ordinem expletis . per vii. dies in eadem eclesia missa celebretur . et ab illa die usque ad viii. sine intermissione inibi luminaria ardeant . et si sollemnis domus est precipiente episcopo per totidem noctes nocturna diurnaque laus ibi celebretur.

[1] *de* interlined. [2] *istius* interlined.

INCIPIT CONSECRATIO CYMITERII.

Primitus namque presul cum suis ordinibus circumeat totum cymiterium aspergens illud aqua benedicta. Hanc canendo antiphonam. Asperges me domine. *Ps.* Miserere mei deus. *Deinde stans ad orientalem plagam ipsius cymiterii. dicat hanc orationem.*

/DEus qui es totius orbis conditor et humani [fol. 119v. generis redemptor. cunctarumque creaturarum uisibilium et inuisibilium perfectus dispositor. te supplici uoce ac puro corde exposcimus ut hoc cymiterium siue poliandrum in quo famulorum famularumque tuarum corpora requiescere debent. post curricula huius uitae labentia. sanctificare purgare atque benedicere digneris. Quique peccatorum remissionem per tuam magnam misericordiam in te fidentibus prestitisti. corporibus uero eorum in hoc cymiterio quiescentibus. et tubam primi archangeli hic expectantibus consolationem perpetuam largitor inpertire. per.

Oratio ad occidentalem plagam.

DOmine pater omnipotens. trina maiestas et una deitas. pater et filius. necne spiritus sanctus. iustitię auctor. uenię largitor. bonorum dator. sanctitatis origo. charismatum distributor. omniumque ad te uenientium pius receptor. presta propitius ut hoc cymiterium in honore nominis tui conpositum benédici et sanctificari concedas. Qui abra/hę [fol. 120. beato patriarchę famulo terram a filiis hebron conparatam causa sepulturae benedixisti. et qui populo israhelitico promissionis tellurem in ęuo durantem concessisti. famulorum famularumque tuarum corporibus in hoc cymiterium intrantibus quietis sedem ab omni incursione malorum spirituum tutelam benignus largitor tribuas. ut post animarum corporumque resurrectionem coadunatam te donante atque concedente beatitudinem sempiternam percipere mereantur. per dominum.

Oratio ad australem plagam.

DOmine deus pastor eternae gloriae lux et honor sapientiae. custos et uigor prudentię. salus egrotantium. ualitudo potentium. mestorum solamen. uita iustorum. gloria humilium. te flagitamus ut hoc sanctorum tuorum cymiterium ab omni spurcitiae inquinamento spirituum inmundorum. custodire.

mundare . benedicere . digneris . atque corporibus humanis huic loco aduenientibus sinceritatem perpetuam tribuere non desinas . Et qui/cumque baptismi sacramentum perce- [fol. 120v. perint et in fide catholica usque ad uitae terminum perseuerantes fuerint . atque decurso huius eui termino corpora sua in hoc cymiterio requiei commendauerint . angelicis tubis concrepantibus materiam corporis et animae premia caelestium gaudiorum sempiterna percipiant . per dominum.

Oratio ad aquilonalem plagam.

OMnipotens deus . qui és custos animarum et tutela salutis . fides credentium . respice propitius ad nostrę seruitutis officium . ut ad introitum nostrum benedicatur . consecretur . et sanctificetur hoc cymiterium . quatinus humana corpora hic post uitae cursus pausantia in magno iudicii die simul cum felice anima mereantur adipisci uitae perennis gaudia . per dominum.

Oratio in medio cymiterii.

ADesto quesumus domine deus officio nostro . hunc locum uisitanti . et nostrae fragilitatis ministerio . et sicut benedixisti per manus patrum maiorum . scilicet abrahę . isaac . et iacob terram sepulturae . et postmodum nostrae salutis remedio traditus . flagellatus . tandemque cruci adfixus . per te ipsum ioseph /diuinitus preparante terrenum [fol. 121. sanctificasti sepulchrum . ita hoc cymiterium benedicere . consecrare . et ab inuisibilium machinamentis hostium roborare digneris . quo omnes quorum post laborem uitae hic corpora pausauerint . perpetuae felicitatis premia consequantur . per dominum.

Incipit missa.

DEus cuius miseratione animae fidelium requiescunt . huic cymiterio angelum tuum deputes custodem . et da propitius ut omnium quorum hic corpora sepeliantur . animae absolutae ab omni dolore sine fine letentur . per dominum.

Secretum.

MUnera domine oblata sanctifica . et qui te ipsum in sepulchro poni uoluisti . per haec nos ad finem uitae properantes . a peccatorum nostrorum maculis emunda . per dominum.

Prefatio.

ⱻ Per christum dominum nostrum . Qui est dies ęternus . lux indeficiens . claritas sempiterna . Qui sic sequaces suos in luce precepit ambulare . ut noctis ęternae ualeant caliginem euadere . et ad lucis patriam feliciter peruenire . Qui per humilitatem assumptae humanitatis lazarum fleuit . /per diuinitatis potentiam uitae reddidit . genusque [fol. 121v. humanum quadrifida peccatorum mole obrutum ad uitam reducit . Per quem petimus . ut quicumque in hoc sepeliantur poliandro . in nouissimo cum tubae perstreperint[1] angelorum et in momento mundum iudicaueris a peccatorum nexibus absoluti . aeternę uitae felicitati redditi . et sanctorum coetibus connumerati . ut[2] qui es uita aeterna benignum et misericordem a morte resurgentes inueniant . et ad superna gaudia perducantur . ubi exultant omnes sancti et conlaudant auctorem uitae dicentes . Sanctus . sanctus sanctus.

Ad complendum.

MUneribus sacris satiati quesumus domine deus noster . ut plebs tua quae in futuro a morte corporis resurrectura creditur . te miserante in huius uitę cursus a mortę † animae resurgere mereantur . per.

Super plebem.

INclina quesumus omnipotens deus . aures tuae pietatis ad preces nostrae humilitatis . et presta ut quos in primo aduentu a mortę † anime surgere precipis . eos in secundo in maie/state cum ueneris . a morte corporis resurrecturos [fol. 122. ad sempiterna gaudia deducas . per dominum.

AD SIGNUM ECLESIAE BENEDICENDUM.

Primitus enim ab episcopo sanctificetur aqua cum sale . uti in dedicatione eclesię pretitulatur . hac adiuncta oratione.

BEnedic domine hanc aquam benedictione caelesti . et assistat super eam uirtus spiritus sancti . ut cum hoc uasculum ad inuitandos filios eclesię preparatum in ea fuerit tinctum . ubicumque sonuerit eius tinnibulum . longe recedat uirtus inimicorum . umbra fantasmatum . incursio turbinum .

[1] *leg.* perstrepuerint. [2] *leg.* te.

percussio fulminum . lesio tonitruorum . calamitas tempestatum . omnis spiritus procellarum . et cum clangorem illius audierint filii christianorum . crescat in eis deuotionis augmentum . ut festinantes ad pię matris gremium . cantent tibi canticum nouum in eclesia sanctorum . deferentes in sono tubae preconium . modulationem per psalterium . exultationem /per organum . suauitatem per tympanum . iocundi- [fol. 122v. tatem per cymbalum . quatenus inuitare ualeant in templo sancto tuo in his obsequiis et precibus exercituum[1] angelorum . saluator mundi . qui cum patre et spiritu sancto.

Finita benedictione . lauetur signum cum aqua benedicta . cantantibus interim vi. psalmos . quorum primus sic incipit . lauda anima mea dominum . usque in finem psalterii . cum hac antiphona initiatis† atque finitis†.

In ciuitate domini clare sonant iugiter organa sanctorum . ibi cinnamomum et balsamum odor suauissimus . qui ad deum pertinet . ibi angeli et archangeli ymnum nouum decantant ante sedem dei alleluia.

His peractis dicatur oratio.

DEus qui per moysen legiferum famulum tuum tubas argenteas precepisti fieri . quas dum leuitae[2] sacrificii clangerent . sonitu dulcedinis populus monitus ut[3] te adorandum fieret paratus . quarum clangore ortatus ad bellum . magnalia tela prosterneret aduersantium . presta ut hoc tintinnabulum tuae eclesię pre/paratum sanctificetur ab [fol. 123. spiritu sancto . ut per illius tactum uel sonitum fideles inuitentur ad premium . et cum melodia eius auribus insonuerit populorum . crescat in eis deuotio fidei . procul pellantur omnes insidię inimici . fragor grandinum . procella turbinum . impetus tempestatum . temperentur infesta tonitrua . uentorum flabra fiant salubriter ac moderatae† suspensa . prosternant se aerię potestates dexterae tuae uirtutae† . ut hoc audientes tintinnabulum tremescant et effugiant ante sanctę crucis uexillum . presta saluator cui flectitur omne regnum caelestium . terrestrium . et infernorum . et omnis lingua confitetur quia dominus noster ihesus christus absorbta morte per patibulum crucis regnat in gloria dei patris cum spiritu sancto . per omnia secula seculorum.

[1] *leg.* exercitum. [2] *tempore*, omitted in MS. [3] *leg.* ad.

Finita oratione extergatur signum cum linteo . et unguatur de crismate deforis septies . et deintus quater . et canatur interim haec antiphona.

Uox domini super aquas deus maiestatis intonuit dominus super aquas multas.

/*Psalmo finetenus sequente . quam sequatur oratio.* [fol. 123v.

OMnipotens sempiterne deus . qui ante arcam foederis per clangorem tubarum muros lapideos quibus aduersantium cingebatur exercitus . cadere fecisti . tu hoc tintinnabulum caelesti benedictione perfunde . ut ante sonitum eius longius effugentur ignita iacula inimici . percussio fulminum . impetus lapidum . lesio tempestatum . ut ad interrogationem propheticam quid est mare quod fugisti . suis motibus cum iordane retracta fluenta respondeant . a facie domini commota est terra . a facie dei iacob . qui conuertit solidam petram in stagnum aquae . et rupem in fontes aquarum . non nobis domine non nobis . sed nomini tuo da gloriam . super misericordia tua . ut cum presens uasculum sicut reliqua altaris uasa sacro crismate tangitur . oleo sancto ungitur . quicumque ad sonitum eius conuenerint . ab omnibus inimici temtationibus liberi . semper fidei docu/menta catholicae sectentur . [fol. 124. per dominum.

Tunc inmittatur incensum super ignem turibulo inpositum . et erecto [signo[1]*] subponatur ipsud turibulum . et canatur antiphona.*

Deus in sancto uia tua quis deus magnus sicut deus noster . tu es deus qui facis mirabilia solus. *Ps.* Uiderunt te aquę . *usque in finem psalmi . His finitis . dicatur oratio.*

OMnipotens sempiternae † deus dominator christe . cui secundum assumptionem carnis dormienti in mare dum aborta[2] tempestas mare perturbasset . te protinus excitato imperante dissoluit . tu necessitatibus populi tui benignus succurre . tu hoc tintinnabulum sancti spiritus rore perfunde . ut ante sonitum illius semper fugiat inimicus . inuitetur ad fidem populus christianus . hostilis terreatur exercitus . confiteatur in domino per hoc populus euocatus . atque sic per dauiticam cytharam delectatus descendat spiritus sanctus . atque ut samuhel crinigerum agnum mactans in holocausto tuo rex eternae† imperio fragor aurarum turbam reppulit aduersantem . ita dum huius uasculi sonitus transit /per [fol. 124v. nubila . eclesię conuentum manus seruet angelica . credentium mentes et corpora saluet protectio sempiterna . per.

[1] Added in margin by contemporary hand.   [2] *leg.* oborta.

INCIPIT CONSECRATIO CRUCIS.

In primis namque a presule crux aqua benedicta lauetur . cum antiphona. Asperges me ysopo. *Ps.* Miserere mei deus. *Quam sequatur oratio.*

DEus gloriae excelsae sabaoth . fortissime emmanuel . deus pater ueritatis . pater sapientiae . pater beatitudinis boni et pulchri . pater uigilationis atque inluminationis nostrae . qui mundum regis . qui cuncta regna disponis . qui es bonorum conlator munerum . et bonorum omnium attributor . cui gentes et populi seruiunt . cui omnis angelorum religio famulatur . qui largiris famulis tuis unde ad laudem nominis tui debita tibi uota persoluant . cui prius fides offerentium complacet deinde sanctificatur oblatio . quesumus exorabilem misericordiae tuae pietatem . ut sanctifices atque consecres tibi hoc signum crucis . quod tota mentis deuotione famuli tui religiosa fides construxit . tropheum /scilicet uictoriae [fol. 125. tuae et redemptionis nostrae . quod in amore christi tui triumphalis in aeuum gloria consecrauit . accipe hoc signum crucis insuperabile quo et diaboli examinata[1] est potestas . mortalium restituta libertas . licet fuerit aliquando in poena . sed nunc uersa est in honorem per gratiam . et quae quondam reos puniebat supplicio . nunc obnoxios absoluit a debito criminum cunctorum . per quod tibi placuit nos redimere . Nullum tibi dilectum amplius munus est . quam quod corporis tui dedicauit adfixio . Nec tibi est magis familiaris oblatio . quam quae manuum tuarum extensione sacrata est . Illis ergo manibus hanc accipe . quibus illam amplexus es . et sanctitate illius hanc sanctifica . ac sicuti per illam mundus expiatus est a reatu . ita offerentium famulorum tuorum animae deuotissimae huius crucis signo et obsecrationibus sanctorum tuorum omnium omni careant per/petrato peccato . et uerę crucis uirtute obtecti [fol. 125v. enitescant successibus assiduis triumphorum . per dominum.

Alia.

BEnedic domine hanc crucem tuam per quam eripuisti mundum a potestate demonum . et superasti passione tua suggessorem peccati . qui gaudebat in preuaricatione primi hominis per uetitum lignum . tristis tamen dimisit per lignum crucis tuae quos antea male seductos habuit . Sanctifica

[1] *leg.* exinanita.

domine istud signaculum passionis tuę . ut sit inimicis tuis obstaculum . et credentibus in te perpetuum perfice uexillum . qui uiuis et regnas deus.

Alia.

ROgamus te domine sancte pater omnipotens eternę † deus . ut digneris benedicere hoc signum crucis tuae . ut sit remedium salutare generi humano . sit soliditas fidei . profectus bonorum operum . redemptio animarum . protectio ac tutela contra seua iacula inimicorum . per dominum.

OMnipotens eternae † deus . pater domini nostri ihesu christi . tu conditor caeli . conditor angelorum . /et side- [fol. 126. rum . tu fundasti terram super stabilitatem suam . tu creasti mare . tu solus omnipotens deus . sine principio et sine fine . benedic hanc crucem fabricatam ad instar et ad imaginem crucis in qua passus est filius tuus unigenitus ihesus christus pro salute mundi . quae erat diffusa rore proprio . decorati sanguinis ihesu christi filii tui . Benedicimus et consecramus istam crucem in honorem nominis tui . et memoriam ihesu christi filii tui . ut sit benedicta et consecrata haec crux inter mysteria eclesiastica . in nomine trinitatis . patris et filii . et spiritus sancti . qui uiuit et regnat deus . per omnia secula seculorum. Amen.

Hic extergatur crux linteo et inponatur crisma . ita dicendo.

COnsecrare et sanctificare digneris domine deus omnipotens hanc crucem . per istam unctionem et nostram benedictionem in christo ihesu domino nostro . qui tecum uiuit.

Oratio.

OMnipotens sempiternae † deus . qui per lignum perdito mundo redemptionis tuae lignum crucis predestinasti . quesumus ut benedicere di/gneris hoc uexillum similitudine [fol. 126v. crucis tuae signatum . et crismate in christi nomine perunctum . et prepara in ea tuis fidelibus uirtutem inimicis autem obstaculum . ad augendum nomini tuo credentium chorum uirtute caelesti . per.

Alia.

DEus cui cunctae obediunt creaturae . et omnia in uerbo tuo fecisti in sapientia . quique etiam per lignum sanctae crucis filii tui pio nos cruore redimere dignatus es . supplices

quesumus ineffabilem clementiam tuam . ut tu qui es lignum uitae . paradysique reparator . a nobis omnibus in te credentibus . et signum praecelsae admirationis colentibus . dira serpentis uenena extinguas . et per gratiam spiritus sancti poculum nobis salutis semper infundas . per dominum.

Haec oratio dicatur si crux adornetur . alioquin pretermittatur.

RAdiet hic unigeniti filii tui splendor diuinitatis in auro . emicet gloria passionis eius in ligno . in cruore rutilet nostrae mortis redemptio . in splendore cristalli nostrae uitae purificatio . Sit tuorum protectio /spe certa fiducia . [fol. 127. nos simul cum gente et plebe fide confirmet . spe solidet . pace consociet . augeat triumphos . amplificet secula . proficiat nobis ad perpetuitatem temporis et ad uitam aeternitatis . ut nos et temporali florentes gloria muniat . et perpetua redimitos corona ad regna caelestium uirtutum perducat . Presta huius crucis benedictionem per propitiationem sanguinis tui . quo effuso mundi deluisti[1] crimina . qui exaltatus in ligno crucis tuae principatus et potestates humiliasti . per eum qui tecum sidereo considet in trono indissolubili conexione spiritus sancti . per infinita secula seculorum. amen.

INCIPIT BENEDICTIO SCRINII UEL ARCAE.

Primitus dicantur letaniae . quas sequatur oratio haec.

ACtiones nostras quesumus domine et aspirando preueni.[2]

Post hanc lauetur arca interius et exterius arca[3] exorcizata ab episcopo . et tergatur a ministris . et haec sequatur oratio.

DOmine deus omnipotens qui moysi famulo tuo in /montem ascendere precepisti . et eum inter [fol. 127v. inmensa cęlestium oracula mysteriorum . etiam arcam testamenti scriptura testante proprio ore preparare iussisti . cuius longitudinem et latitudinem necnon et altitudinem secundum prefinitam pietatis tuae mensuram diuino famine decreuisti . exaudi nos quesumus indignos . qui super uniuersa dignissimus a seculo solitus es etiam indignissimis auditum prebere .

[1] *leg.* diluisti. [2] See p. 73. [3] *leg.* aqua.

et misereri . et concede nobis obsecrantibus et hanc arculam in tui nominis inpressione lauantibus . et benedicentibus . ut sit in tuo sancto nomine sanctificata atque benedicta . quatinus cunctorum hic precamina fundentium preces exaudiantur . et a te piissimo remuneratore cunctorum squaloribus peccatorum purgari . et in perpetuum tueri mereantur . per dominum.

Hic unguatur sacro intrinsecus crismate in iiii^or. parietibus . Simili modo ut agitur in consecratione eclesię . et haec agantur ab episcopo . /et sequatur haec oratio. [fol. 128.

DOmine deus uniuersorum in quo solo caelestium machina ingeniorum atque terrestrium constat cunctorum . quique non solum angelicis creaturis diuinarum rerum presagmina . sed etiam humanis ingenia diuinitus afflata . in huius uitae corruptela quod mirabilius est . et misericordius nascentibus et manentibus largiri dignatus es . qui etiam inter ceteros quos in hoc mundo a primordio usque in hanc horam uariis et subtilissimis ditasti ingeniis . beselehel . et oliab . discipulos famuli tui moysi sapientia et intellectu in fabrefactis rebus ad culturam dei pertinentibus . et miro pre ceteris . israheliticae plebis ingenio decorare dignatus es . in tantum ut etiam in prefigurationem eclesiae tuae de inputrescibili materia arcam testamenti lignorum miro ingenio prout prius famulo tuo moysi propagasti componere mererentur . exaudi nos depre-/cantes misericordiam tuam . et inmitte super hanc [fol. 128v. arcam crismatis unctione in christi nomine perunctam serenissimam pietatis tuae benedictionem . et ut nos qui in arca testamenti diuini triplex legimus et credimus munus inponi et recondi . uidelicet tabulas testamenti . urnam auream manna repletam . et uirgam disciplinae . te trinum in eclesia legislatorem . deum incarnatum hominem . correctorem animarum credamus et confiteamur . quatinus te confitentes et glorificantes panem uiuum et uerum manducare et in perpetuum tecum uiuere mereamur in caelis . per dominum.

Hic turis fraglantia† odoretur intrinsecus et extrinsecus . quam fraglantiam† subsequens oratio prosequatur ab episcopo.

DOminator domine deus uniuersarum caelestium et terrestrium creaturarum . qui supernorum fraglantia† odoramentorum solus sacerdos sacerdotum inter angelicas placaris naturas . presta bene/dictionem tuam super hanc [fol. 129. arcam ad sanctimonia tua recondenda preparatam et thuris incensu per manus seruorum tuorum redolatam . et concede

nobis misericordiam tuam poscentibus . ut quicumque ad hanc nomen sanctum tuum et tremendum adoramus . supernorum uasa aurea angelorum . uirtutum ornamentis . et sanctarum precum copiis repleri[1] mereamur . et ab aeterno remuneratore domino nostro ihesu christo coram conspectibus caelestium et terrestrium uniuersum mundum iudicante gaudia te miserante consequamur aeterna . per dominum.

Incipit dedicatio fontis.

OMnipotens sempiternae† deus . hoc baptisterium caelesti uisitatione dedicatum spiritus tui inlustratione sanctifica . ut quoscumque fons iste lauaturus est trina ablutione purgati indulgentiam omnium delictorum tuo munere consequantur . per dominum.

Alia.

MUltiplica domine benedictionem tuam . et spiritus tui munere fidem nostram corrobora . ut qui in haec fluenta des/cenderint . in libro uitae adscribi mereantur . per [fol. 129v. dominum.

Item alia oratio.

OMnipotens sempiternae† deus . fons omnium uirtutum et plenitudo gratiarum . dignare hunc fontem sacro baptismate[2] preparatum maiestatis tuae presentia consecrare . ut qui ubique totus es etiam hic adesse te in nostris precibus sentiamus . ut quicumque hic trinae confessionis et sacrae regenerationis effectum percipiant . gaudia aeterna se adepturos sine fine letentur . per dominum.

Reconciliatio loci sacri ubi sanguis fuerit effusus . aut homicidium perpetratum.

Primitus ab episcopo ter aspergatur aqua benedicta . in circuitu et intus . et dicantur hae orationes.

DEum indultorem criminum . deum sordium mundatorem . deum qui cunctum peccatis originalibus mundum aduentus sui nitore purificauit supplices deprecamur . ut contra

[1] Probably for *replere.* [2] *leg.* baptismati.

diaboli furentis insidias fortis nobis pugnator assistat . et quicquid eius calliditate cotidianis infesta/tionibus [fol. 130. maculatum . hic corruptumque fuerit . efficiatur caelesti sanctificatione ac mundatione siue miseratione purgatum . et numquam post haec diaboli fraude pollutum . quia sicut illius est solidum perfectumque quassare . ita auctoris nostri est lapsa restituere . et corrupta purgare . cuius maiestatem precamur . ut hic locus fiat ab omni pollutione purgatus et sanctificatus . atque in priorem statum restitutus et reconciliatus ac sacratus . per dominum nostrum.

Alia.

DEus cuius bonitas nec principium nec finem habet . cuius est polluta purgare . neglecta restaurare . uitiata reedificare exaudi orationes nostras . et huius loci receptaculum placatus accipias . quod infestantis diaboli fraude fuit pollutum . per infusionem gratiae caelestis sanctifices . purgatumque possideas . Nihil hic quesumus domine post hoc noceat culpa preteriti contagii . nihil sit quod maneat inimici fraude pollutum . resurgat uero huic loco pura simplicitas . et candor innocentiae /actenus inmaculatus dum recipit gra- [fol. 130v. tiam reuertatur ad gloriam . quatinus hic populorum turba conueniens . dum petitionis ingerit uota . uotorum se sentiat obtinuisse suffragia . per dominum.

Alia.

DEus qui in sanctis habitans supernae moderaminae † pietatis terram mundus mundam formasti . quam etiam primi preuaricatoris de supernis eiecti sedibus suggestione maculatam priscis misertus paradysi quos creasti accolis . pii effusione sanguinis ac proprii . ab omni antique preuaricationis contagio mundare et abstergere dignatus es . quesumus inmensam pietatem tuam . ut hanc eclesiam uel hoc cymiterium quod prius tua sanctificatione sanctificari uoluisti . quamuis iam eiusdem neuo preuaricatoris maculatam tua caelesti benedictione benedicas . ut qui sub timore et tui amore nominis ad hoc oratorium pro impetranda suorum uenia peccatorum conueniant . uel in hoc cymiterio sepeliantur . se in perpetuum omnium ueniam /peccatorum impetrare gaudeant . [fol. 131. et gaudia percipere sempiterna laetentur . per.

Missa in reconciliatione eclesiae.

Dum sanctificatus fuero in uobis congregabo uos de uniuersis terris et effundam super uos aquam mundam et mundabimini ab omnibus inquinamentis uestris et dabo uobis spiritum nouum. *Ps.* Benedicam dominum.

DEus qui dixisti domus mea domus orationis uocabitur . domum istam gentium uel bachantium spurcitiis contaminatam mundare et sanctificare digneris . ut omnium preces et uota hoc in loco ad te clamantium clementer exaudias . et benigne perficias . per dominum.

Lectio libri . apocalipsis iohannis apostoli.

IN diebus illis . Vidi ciuitatem sanctam hierusalem.

℟. Tollite hostias et introite in atria eius adorate dominum in atria eius . eius†. ℣. Reuelauit dominus condensa et in templo eius omnes dicent gloriam. *Alleluia.* Confitemini domino et inuocate nomen eius . annuntiate inter gentes opera eius.

Sequentia sancti euangelii secundum lucam.

IN illo tempore . dixit ihesus discipulis suis . Non est enim arbor bona quae facit fructus malos . neque arbor mala faciens fructum bonum . Unaquaeque arbor . ex fructu suo cognoscitur . Neque enim de spinis colligunt ficus . neque de rubo uindemiant /uuam . Bonus homo de bono [fol. 131v. thesauro cordis sui profert bonum . et malus homo de malo thesauro profert malum . Ex habundantia enim cordis . os loquitur . Quid enim uocatis me domine domine . et non facitis quae dico? Omnis qui uenit ad me et audit sermones meos . et facit eos . ostendam uobis cui similis sit . Similis est homini edificanti domum . qui fodit in altum . et posuit fundamenta super petram . Inundatione autem facta . inlisum est flumen domui illi . et non potuit eam mouere . Fundata enim erat super petram.

Offertorium. Oraui deum meum ego danihel dicens . exaudi domine preces serui tui inlumina faciem tuam super sanctuarium tuum et propitius intende populum istum super quem inuocatum est nomen tuum deus.

Secreta.

HAec hostia quesumus domine et locum istum ab inmunditiis nationum uel iniquorum expurget . et supplicationes hic et ubique tibi reddat acceptas . per.

Prefatio.

VEre dignum per christum dominum nostrum . Cuius inmensae miserationis est corrupta purgare . lapsa restituere . sordes abstergere . polluta reconciliando sanctificare . Per /quem te petimus summi patris unicum . in throno [fol. 132. sublimatum caelesti . ut ea quę antiqui machinamentis aduersarii maculabantur uenenosissimis . caelesti sanctifices benedictione . et perpetuo proprioque tuearis munimine . Quem laudant.

Benedictio.

OMnipotens deus . uniuersa a uobis et ab hoc templo uel cymiterio aduersa excludat . ac suę super uos benedictionis dona propitius infundat. *Amen.*

Corda conuenientium ad hanc reconciliationem efficiat sacris intenta doctrinis . quo possint repleri beneficiis sempiternis. *Amen.*

Quatinus exequenda intellegentes . et intellecta exequentes . inter aduersa mundi ab omni sorde peccatorum abstersi . inueniamini incolumes . et beatorum spirituum efficiamini coheredes. *Amen.*

Quod ipse.

Communio. Acceptabis sacrificium iustitiae oblationes et holocausta super altare tuum domine.

Ad complendum.

PErcipientes domine munera salutis aeternae . te supplices exoramus . ut templum hoc uel cymiterium a barbarorum uel ini/quorum inquinamentis mundatum tua bene- [fol. 132v. dictione maneat sanctificatum . et pectora nostra ab omni sorde uitiorum alienata tibique deuota semper assistant . per dominum.

ORATIO AD CAPILLATURAM.[1]

OMnipotens sempiterne deus respice propitius super hunc famulum tuum . N . quem ad nouam tondendi gratiam uocare dignatus es . tribuens ei remissionem omnium peccatorum . atque ad caelestium donorum peruenire consortium . per dominum.

[1] Plural forms are written above the line throughout this collect, for use in the case of more persons than one.

ORATIO AD CLERICUM FACIENDUM.[1]

ORemus dilectissimi fratres dominum nostrum ihesum christum . pro hoc famulo suo . N . qui ad deponendam comam capitis sui pro eius amore festinat . ut donet ei spiritum sanctum . qui habitum religionis in eo perpetuum conseruet . et a mundi inpedimento uel seculari desiderio cor eius defendat . ut sicut inmutatur in uultu . ita manus dexterae eius ei uirtutis tribuat incrementa . et ab omni cecitate humana oculos eius aperiat . et lumen ei aeternae gratiae concedat . qui uiuit cum deo.

Alia.

ADesto domine supplicationibus nostris . /et hunc [fol. 133. famulum . N . benedicere dignare . cui in tuo sancto nomine habitum sacrae religionis inponimus . ut te largiente et deuotus in eclesia persistere . et uitam percipere mereatur aeternam . per dominum.

Dum tondis † eum . dicas antiphonam hanc.

Hic accipiet benedictionem a domino et misericordiam a deo salutari suo . quia haec est generatio querentium dominum. *Ps.* . Domini est terra.

Sequatur oratio.

OMnipotens sempiternae † deus . propitiare peccatis nostris . et da ut ab omni seruitute secularis habitus liber hic famulus tuus . N . dum ignominiam deponit tua semper perfruatur gratia . et sicut similitudinem coronae tuae eum gestare fecimus in capite . sic tuam uirtutem et hereditatem subsequi mereatur in corde . per dominum.

Alia.

PResta quesumus omnipotens deus . huic famulo tuo . N . cuius hodie capitis comam pro diuino amore deposuimus . ut in tua dilectione perpetua maneat . et eum sine macula in sempiternum custodias . per dominum.

[1] The plural terminations, to be used in the case of more clerks than one, are added between the lines of this form.

Ad barbam tondendam.

DEus cuius spiritu creatura omnis incrementis adulta congaudet . exaudi preces nostras /super hunc [fol. 133v. famulum tuum iuuenilis etatis decore laetantem . et primis auspiciis adtondendum . ut in omnibus protectionis tuae munitus auxilio caelestem benedictionem accipiat . et presentis uitae presidiis gaudeat et eternae . per.

Oratio post rasam barbam.

DEus qui eclesiam tuam nouo semper fetu multiplicas . concede famulo tuo . N . qui diuini timoris et amoris instinctu exteriora pubertatis abscidit . ut tuorum omnium interuenientibus sanctorum meritis carnis petulantiam non solum uerbotenus . sed intima cordis conscientia in sancta perseuerans conuersatione te eum ubique precedente et subsequente calcare et contempnere uitam percipiens mereatur aeternam . per dominum nostrum.

INCIPIT ORDO DE SACRIS ORDINIBUS BENEDICENDIS.

PSalmista id est cantor . potest absque scientia episcopi . sola iussione presbiteri officium suscipere cantandi . dicente sibi presbitero.

/Vide ut quod ore cantas corde credas . et quod [fol. 134. corde credis . operibus probes.

ORDINATIO HOSTIARII . INCIPIT PRIMUS GRADUS.

HOstiarius cum ordinatur . postquam ab archidiacono instructus fuerit qualiter in domo dei debeat conuersari . ad suggestionem archidiaconi et† tradat ei episcopus claues eclesię de altari dicens.

SIc age quasi redditurus deo rationem . pro his rebus quae istis clauibus . recluduntur.

Et tradat ei diaconus hostium eclesię. Benedictio hostiarii.

DEum patrem omnipotentem suppliciter deprecemur. ut hunc famulum suum ill. benedicere dignetur. quem in officium hostiarii eligere dignatus est. ut sit ei fidelissima cura in domo dei diebus ac noctibus. ad distinctionem horarum certarum. ad inuocandum nomen domini. adiuuante domino deo nostro ihesu christo. qui cum eo uiuit et regnat deus in unitate.

Alia.

/DOmine sanctae † pater omnipotens aeternae † deus [fol. 134v. benedicere digneris hunc famulum tuum ill. hostiarium. ut inter ianitores ecclesiae pareat obsequio. et inter electos tuos partem suae mereatur habere mercedis. per dominum.

II^dus. Gradus Ordinatio lectoris.

LEctor cum ordinatur faciat de illo uerbum episcopus ad plebem. indicans eius fidem ac uitam. atque ingenium. Post haec spectante plebe. tradat ei codicem de quo lecturus est. dicens ad eum.

ACcipe et esto uerbi dei relator. habiturus si fideliter et utiliter impleueris officium tuum. partem cum his qui uerbum dei ministrauerunt. eligunt te fratres tui. ut sis lector in domo dei tui. et officium tuum agnoscas. et impleas illud. potens est enim deus ut augeat tibi gratiam. quod ipse prestare dignetur. qui cum patre.

Benedictio lectoris.

/DOmine sanctae† pater omnipotens aeternae † deus. [fol. 135. benedicere digneris hunc famulum tuum il. in officium lectoris. ut assiduitate lectionum distinctus atque ornatus. et agenda dicat. et dicta opere compleat. et in utroque sanctae ecclesiae consulat. per.

Tertius gradus. Ordinatio exorcistę.

EXorcista cum ordinatur. accipiat de manu episcopi libellum in quo scripti sunt exorcismi. dicente sibi episcopo.

ACcipe et commenda memoriae . et habeto potestatem inponendi manum super inerguminum . siue baptizatum . siue caticuminum.

Benedictio exorcistę.

DEum patrem omnipotentem supplices deprecemur . ut hunc famulum suum benedicere dignetur in officium exorcistę . ut sit spiritalis imperator ad abiciendos demones de corporibus obsessis . cum omni nequitia eorum mulitformi . adiuuante domino nostro ihesu christo . qui cum eo uiuit et regnat.

Item alia.

/DOmine sanctae † pater omnipotens aeternae † [fol. 135v. deus . benedicere digneris hunc famulum tuum ill . in officium exorcistae . ut per inpositionem manuum . et officium oris eum eligere digneris . ut imperium habeat spirituum inmundorum cohercendo . et probabilis sit medicus eclesiae tuae gratia curarum uirtute confirmatus . per.

QUARTUS GRADUS . ORDINATIO ACCOLITI.

ACcolitus cum ordinatur . primum ab episcopo doceatur . qualiter in officio suo agere debeat . et ab archidiacono accipiat ceroferarium cum cereo . ut sciat se ad accendenda eclesię luminaria mancipari . Accipiat et urceolum uacuum ad fundendum uinum in eucharistiam corporis christi.

Benedictio accoliti.

OMnipotens sempiterne deus . fons lucis et origo bonitatis . qui per ihesum christum filium tuum qui est lumen uerum mundum inluminasti . eiusque passionis myste/rio redemisti . benedicere dignare hunc famulum [fol. 136. tuum ill . quem in accoliti officium consecramus . poscentes clementiam tuam . ut mentem et cor eius lumine scientiae inlustres . et pietatis tuae rore irriges . ut ita perceptum ministerium te auxiliante peragat . qualiter ad aeternam remunerationem peruenire mereatur . per dominum.

Item alia.

DOmine sanctae † pater omnipotens aeternae † deus . qui per ihesum christum filium tuum in hunc mundum lumen claritatis misisti . et in cruce passionis tuae triumphans . sanguinem et aquam ex latere tuo pro genere humano dignatus es effundere . et per apostolos tuos in hoc seculo lumen gratiae spiritalis misisti . ita benedicere digneris hunc famulum tuum ill . in officium accoliti . ut ad accendendum claritatis eclesiae tuae lumen . et ad suggerendum uinum et aquam ad conficiendum sanguinis tui mysteri/um in offer- [fol. 136v. endo eucharistiam . sanctis altaribus tuis fideliter subministret . accende domine eius mentem et cór ad amoris tui desiderium . et gratiam tuae miserationis in eo tua uirtute confirma . per.

Ordo qualiter presbiteri . diaconi . subdiaconi . ordinandi sunt.

MEnsis . primi . quarti . septimi . et decimi . sabbatorum die in xii. lectionibus . ubi missę celebrantur . finita benedictione antequam euangelium legatur . annuntiat pontifex in populum dicens.

AUxiliante domino deo et saluatore nostro ihesu christo . eligimus in ordinem diaconi siue presbiteri ill . subdiaconum siue diaconum . de titulo illo ill . presbiterum ad titulum ill . Si quis autem habet aliquid contra hos uiros pro deo et propter deum . cum fiducia exeat et dicat . uerumtamen memor sit communionis suae.

|Deinde accedant qui ordinandi sunt . et prosternant [fol. 137. *se ante altare . et dicatur letania . qua expleta erigant se . et inclinati stent ante episcopum . et benedicantur ab eo uti in sequentibus scriptum habetur.*

Ordinatio subdiaconi.

SUbdiaconus cum ordinatur . quia manus inpositionem non accipit . patenam de manu episcopi accipiat uacuam . et calicem uacuum . de manu uero archidiaconi accipiat urceolum cum aqua . manile . ac manutergium . et dicat episcopus subdiacono.

VIde cuius ministerium tibi traditur . et ideo si usque nunc fuisti tardus ad eclesiam . amodo debes esse assiduus . si usquę nunc somnolentus . amodo uigil . si usque nunc ebriosus . amodo sobrius . Si usque nunc inhonestus . amodo castus . Oblationes quae ueniunt in altari . panes pro/positionis appellantur . de ipsis[1] oblationibus [fol. 137v. tantum debet in altari poni . quantum populo possit sufficere . ne aliquid putridum in sacrario remaneat . pallae uero quae in substratorio fiunt in alio uase debent lauari . in alio corporales pallae . ubi pallae corporales lauatae fuerint nullum aliud lintheamen ibidem lauari debet . Ipsa aqua in baptisterium debet uergi . ideo te ammoneo ut talem te exhibeas . ut placere possis deo.

Benedictio subdiaconi.

ORemus deum ac dominum nostrum . ut super seruum suum quem ad subdiaconatus officium uocare dignatus est . infundat benedictionem et gratiam suam ut in conspectu suo fideliter seruiens . predestinata sanctis premia consequatur . auxiliante domino nostro ihesu christo . qui cum eo uiuit et regnat deus in unitate spiritus sancti.

Alia.

DOmine sanctae† pater omnipotens aeternae† deus /be-[fol. 138. nedicere digneris hunc famulum tuum ill . quem ad subdiaconatus officium uocare dignatus es uti eum sacrario tuo sancto strenuum sollicitumque caelesti militiae instituas . et sanctis altaribus fideliter subministret . et requiescat super eum spiritus sapientiae et intellectus . spiritus consilii et fortitudinis . spiritus scientiae et pietatis . repleas eum spiritu timoris tui . et eum ministerio diuino confirmes ut obediens facto . atque dicto parens . tuam gratiam consequatur . per dominum.

V^tus^. GRADUS . ORDINATIO DIACONI.

DIaconus cum ordinatur . solus episcopus qui eum benedicit . manum super caput illius ponat . reliqui uero sacerdotes iuxta manum episcopi caput illius tangant . quia non ad sacerdotium sed ad ministerium consecratur.

[1] The first *s* of this word has disappeared.

Oratio ad ordinandum diaconem.

ORemus dilectissimi deum patrem /omnipotentem. [fol. 138v. ut super hunc famulum suum ill . quem in sacrum ordinem diaconatus officii dignatur assumere . benedictionis suae gratiam clementer infundat . eique donum consecrationis propitius indulgeat . per quod eum ad premia aeterna perducat . auxiliante domino nostro ihesu christo qui cum eo uiuit et regnat per omnia.

Alia.

EXaudi domine preces nostras et super hunc famulum tuum ill . spiritum tuae benedictionis emitte . ut caelesti munere ditatus . et tuae gratiam maiestatis possit adquirere . et bene uiuendi aliis exemplum prebere . per dominum.

Alia.

DOmine deus omnipotens . preces nostras clementer exaudi . ut quae nostro sunt gerenda seruitio . tuo benignus prosequaris auxilio . et quos sacris mysteriis exequendis pro nostra intellegentia credimus offerendos . tua potius electione iustifices . per.

Item alia.

/ADesto quesumus omnipotens deus . honorum dator . [fol. 139. ordinum distributor . officiorumque dispositor . qui in te manens innouas omnia . et cuncta disponens per uerbum et uirtutem . sapientiamque tuam . ihesum christum filium tuum dominum nostrum . sempiterna prouidentia preparas . et singulis quibusque temporibus aptanda dispensas . cuius corpus eclesiam tuam caelestium gratiarum uarietate distinctam . suorumque conexam discretione membrorum per legem mirabilem totius compaginis unitam in augmentum templi tui crescere dilatarique largiris . sacri muneris seruitutem . trinis gradibus ministrorum . nomini tuo militare constituens . electis ab initio leui filiis . qui mysticis operationibus domus tuae . fidelibus excubiis permanentes . hereditatem benedictioni[s ę]ternae . sorte perpetua possiderent . Super hunc quoque /famulum tuum ill . [fol. 139v. quesumus domine placatus intende . quem tuis sacrariis in ill . loco seruiturum . in officium diaconatus suppliciter dedicamus . Et nos quidem tamquam homines . diuini sensus et summae

rationis ignari . huius uitam quantum possumus aestimamus . te autem domine ea quae sunt nobis ignota non transeunt . te occulta non fallunt tu cognitor es secretorum . tu scrutator es cordium . tu eius uitam caelesti poteris examinare iudicio . quo semper preuales et admissa purgare . et ea quę sunt agenda concedere . emitte in eum domine quesumus spiritum sanctum . quo in opus ministerii fideliter exequendi . septiformis gratiae munere roboretur . Abundet in eo totius forma uirtutis . auctoritas modesta . pudor constans . innocentię puritas . et spiritalis obseruatio disciplinae . in moribus eius precepta tua fulgeant . ut suae castitatis exemplo /imitationem [fol. 140. sancta plebs adquirat . et bonum conscientiae testimonium proferens . in christo firmus et stabilis perseueret . dignisque successibus de inferiori gradu per gratiam tuam capere potiora mereatur . per dominum.

Oratio ad stolas uel planetas benedicendas.

DEus inuictae uirtutis triumphator . et omnium rerum creator ac sanctificator . intende propitius preces nostras . et has stolas siue planetas leuiticae ac sacerdotalis gloriae ministris tuis fruendas . tuo proprio ore benedicere ac sanctificare consecrareque digneris . omnesque eis utentes . tuisque ministeriis a nobis indignis consecratis . uel consecrandis . aptos et tibi in eis deuote et amabiliter seruientes . gratos efficere concedas . et nunc et per infinita secula seculorum. Amen.

Postea inponatur stola super humerum leuitae . et dicatur haec oratio.

/IN nomine sanctae trinitatis et unicae diuinitatis . [fol. 140v. accipe stolam quam tibi dominus per humilitatis nostrae famulatum et per manus nostras accipiendam preparauit . per quam scias sarcinam domini dei tui ceruicibus tuis inpositam et humilitatem . atque in[1] amministrationem te esse conexum . et per quam te cognoscant fratres tui . ministrum dei esse ordinatum . ut qui in diaconatus ministerio es constitutus . leuiticae benedictionis ordine clarescas . et spiritali conuersatione prefulgens . gratia sanctificationis eluceas . sed et in christo ihesu stabilis perseueres . ac firmus . quatenus hoc quod per hanc stolam significatur . in die districti iudicii ante tribunal domini sine macula representari ualeas . ipso auxiliante . cui est honor et gloria . in secula seculorum.

[1] *in* added above line.

Postea tradat ei episcopus sanctum euangelium dicens.

ACcipe istud uolumen euangelii . lege et intellege . et aliis trade . et tu opere adimple.

|*Consecratio manuum diaconi de oleo atque crismate.* [fol. 141.

COnsecrentur manus iste quesumus domine per istam unctionem tuamque benedictionem . ut quaecumque benedixerint benedicta sint . et quaecumque sanctificauerint . sanctificata sint . per.

Oratio ad consummandum diaconatus officium.

COmmune uotum permaneat . communis oratio prosequatur . ut hic totius ecclesiae praece qui in diaconatus ministerium preparatur . et leuiticae benedictionis ordine clarescat . spirituali conuersatione prefulgens . per gratiam sanctificationis eluceat . per.

Item alia.

DOmine sanctae † . spei . fidei . gratiae et profectuum munerator . qui in caelestibus et terrenis ministeriis angelorum ubique dispositis . per omnia elementa uoluntatis tuae diffundis effectum . hunc quoque famulum tuum ill . speciali affectu intueri digneris . ut tuis obsequi/is expeditus . sanctis [fol. 141v. altaribus purus minister clarescat . et indulgentia purior . gradu eorum quos apostoli tui in septenario numero beato stephano duce . atque spiritu sancto auctore elegerunt dignus existat . et uirtutibus uniuersis . quibus tibi seruire oportet instructus polleat . per dominum.

VI^tus^. GRADUS . ORDINATIO PRESBITERI.

PResbiter cum ordinatur . episcopo eum benedicente . et manum super caput eius ponente . etiam omnes presbiteri qui presentes sunt . manus suas iuxta manum episcopi super illius ponant caput.

Oratio ad ordinandum presbiterum.[1]

ORemus dilectissimi deum patrem omnipotentem . ut super hunc famulum suum . quem ad presbiterii munus elegit . caelestia dona multiplicet . et qui eius dignationem suscipit . eius exsequatur auxilium . per.

[1] Plural forms are interlined throughout this service.

Alia.

EXaudi nos quesumus domine deus noster et super hunc /famulum tuum ill. benedictionem spiritus [fol. 142. sancti gratiae sacerdotalis effunde uirtutem. ut quem tuae pietatis aspectibus offerimus consecrandum. perpetua muneris tui largitate prosequaris. per dominum.

Hic mutatur stola. sequitur oratio.

DOmine sanctae † pater omnipotens aeternae † deus. honorum auctor. et distributor omnium dignitatum quae tibi militant. per te proficiunt uniuersa. per te cuncta firmantur. amplificatis semper in melius naturae rationalis incrementis. per ordinem congrua ratione dispositum. unde et sacerdotales[1] atque officia leuitarum sacramentis mysticis instituta creuerunt. ut cum pontifices summos regendis populis prefecisses. ad eorum societatis et operis adiumentum. sequentis ordinis uiros. et secundae dignitatis eligeres. Sic in heremo per septuaginta uirorum /prudentium mentem moysi spiritum pro- [fol. 142v. pagasti. quibus ille adiutoribus usus in populo. innumeras multitudines facile gubernauit. Sic in eleazaro et ithamar filiis aaron paternae plenitudinis habundantiam transfudisti. ut ad hostias salutares et frequentioris officii sacrum † ministerium sufficeret sacerdotum. Hac prouidentia domine apostolis filii tui doctores fidei comites addidisti. quibus illi orbem totum secundis predicationibus impleuerunt. Quapropter infirmitati nostrae quoque domine quesumus haec adiumenta largire. qui quanto magis fragiliores sumus. tanto his pluribus indigemus. Da quesumus omnipotens pater in hunc famulum tuum ill. presbiterii dignitatem. innoua in uisceribus eius spiritum sanctitatis. ut acceptum a te deus secundi meriti munus obtineat. censurámque morum exem/plo suae [fol. 143. conuersationis insinuet. Sit probus cooperator ordinis nostri. eluceat in eo totius forma iustitiae. ut bonam rationem dispensationis sibi creditę redditurus. aeternae beatitudinis proemia consequatur. per dominum.

Benedictio uel consecratio manuum sacerdotis. ante unctionem crismatis.

BEnedic domine et sanctifica has manus sacerdotis tui ill. ad consecrandas hostias quae pro delictis atque neglegentiis populi offeruntur. et ad cetera benedicenda quae ad

[1] *ordo* interlined, and *sacerdotales* altered to *sacerdotalis*.

usus populi necessaria sunt . et presta quesumus . ut quaecumque benedixerint benedicantur . et quaecumque sacrauerint sacrentur . saluator mundi . qui uiuis et regnas.

Consecratio manuum sacerdotis de oleo et crismate.

COnsecrentur manus istę quesumus domine de oleo sancto . et sanctificentur per istam /unctionem sanc- [fol. 143v. tamque benedictionem . ut quaecumque benedixerint benedicta sint . et quaecumque sanctificauerint sanctificata permaneant . per.

Consecratio capitis[1] *cum oleo.*

UNguatur et consecretur caput[1] tuum[1] caelesti benedictione in ordine sacerdotali . in nomine patris . et filii . et spiritus sancti. amen.

Pax tibi . ℟ . *Et cum spiritu tuo.*

Tunc uestiatur casula . sequitur oratio.

BEnedictio dei patris . et filii . et spiritus sancti descendat super te . et hac sacerdotali ueste indutus . protectus . et munitus esse ualeas ab omnibus inpugnationibus malignorum spirituum et sis benedictus . et offeras hostias placabiles pro peccatis . atque offensionibus populi . omnipotenti deo cui est honor et gloria.

Ad consummandum presbiteratus officium.

SIt nobis communis oratio fratres . ut hic qui in adiutorium et utilitatem uestrae /salutis eligitur . presbite- [fol. 144. ratus benedictionem diuini muneris indulgentia consecratur[2] . et sancti spiritus sacerdotalia dona priuilegio uirtutum . ne impar loco deprehendatur obtineat.

Item alia.

DEus sanctificationum omnium auctor . cuius uera consecratio . plena benedictio est . super hunc famulum tuum ill . quem ad presbiterii honorem ad ill . eclesiam dedicamus . gratiam tuae benedictionis infunde . ut grauitate áctuum probet se esse omnium seniorem . his institutus disciplinis . quas tito et timotheo paulus instituit . ut in lege tua omnipotens deus

[1] These words have been rubbed out, but are still visible. [2] *leg.* consecretur.

die ac nocte meditans . quod legerit credat . quod crediderit doceat . et quod docuerit imitetur . iustitiam . constantiam . misericordiam . fortitudinem in se ostendat . exemplo probet . ammonitione confirmet . ut purum /atque inmacula- [fol. 144v. tum ministerii donum custodiat . et per obsequium plebis tuae corpore et sanguine filii tui inmaculata benedictione transformetur ad inuiolabilem caritatem . et in uirum perfectum . in mensuram aetatis plenitudinis christi . in die iusti et aeterni iudicii conscientia pura . fide plena . spiritu sancto plenus appareat te largiente . qui uiuis et regnas.

INCIPIT ORDINATIO EPISCOPI . SEPTIMUS GRADUS INCIPIT.

EPiscopum qui ordinandus est . duo episcopi per manus de secretario antequam euangelium legatur deducant ante altare . et eo inibi prosternato . ab archiepiscopo inchoetur letania . qua finita et eo erecto ponatur euangelium super scapulas eius et has dicant episcopi super ipsum orationes.

ORemus dilectissimi nobis ut huic uiro ill . ad utilitatem ecclesiae prouehen/do benignitas omnipotentis [fol. 145. dei gratiae suae tribuat largitatem . per.

Alia.

ADesto supplicationibus nostris omnipotens deus . ut quod humilitatis nostrae gerendum est ministerio . tuae uirtutis impleatur effectu . per.

Alia.

PRopitiare domine supplicationibus nostris et inclinato super hunc famulum tuum ill . cornu gratiae sacerdotalis benedictionis tuae in eum effunde uirtutem . per dominum.

Solus uero archiepiscopus hanc dicat consecrationem ceteris adstantibus . et duobus episcopis euangelium super ipsum qui ordinandus est tenentibus.

DEus honorum omnium . deus omnium dignitatum . quae gloriae tuae sacris famulantur ordinibus . Deus qui moysen famulum tuum secreti familiaris affectu[1] . inter cetera caelestis documenta culturae . de habitu quoque indumenti sacerdotalis instituens /electum aaron mystico amictu uestiri [fol. 145v.

[1] Altered to *affatu*.

inter sacra iussisti . ut intellegentiae sensum de exemplo[1] priorum caperet secutura posteritas . nec eruditio doctrinae tuae ulli deesset aetati . cum apud ueteres reuerentiam ipsa significationum species optineret . et aput nos certiora essent experimenta rerum . quam enigmata figurarum . Illius namque sacerdotii anterioris abitus nostrae mentis ornatus est . et pontificalem gloriam non iam nobis honor commendat uestium sed splendor animarum . quia et illa quae tunc carnalibus blandiebantur obtutibus ea potius quae in ipsis erant intellegenda poscebant . Proinde huic famulo tuo quem ad summi sacerdotii ministerium elegisti . hanc quesumus domine gratiam largiaris . ut quicquid illa uelamina in fulgore auri . in nitore gemmarum . in multimodi ope/ris uarietatę † signa- [fol. 146. bant . hoc in[2] eius moribus actibusque clarescat . Comple domine in sacerdote tuo mysterii tui summam . et ornamentis totius glorificationis instructum eum caelestis unguenti flore sanctifica.

Hic effundatur oleum super caput eius.[3]

HOc domine copiose in eius caput influat . hoc in oris subiecta decurrat . Hoc in totius corporis extrema descendat . ut tui spiritus uirtus . et interiora eius repleat . et exteriora eius circumtegat . Abundet in eo constantia fidei . puritas dilectionis . sinceritas pacis . Sint speciosi munere tuo pedes eius ad euangelizandam pacem . ad euangelizandum bona tua . Da ei domine mysterium[4] reconciliationis in uerbis et factis . et uirtutibus . et signis et prodigiis . Sit sermo eius . et[2] predicatio non in persuasibilibus humanae sapientiae uerbis . sed in ostensione spiritus et uirtute . Da ei domine /claues regni caelorum . utatur nec glorietur potestate [fol. 146v. quam tribuis in edificationem . et non in destructionem . Quodcumque ligauerit super terram sit ligatum et in caelis . et quodcumque soluerit super terram . sit solutum et in caelis . Quorum detinuerit peccata detenta sint . et quorum dimiserit tu dimittas . Qui benedixerit ei sit benedictus . et qui maledixerit ei maledictionibus repleatur . Sit fidelis seruus et prudens quem constituas dominum[5] super familiam tuam . ut det illis cibum in tempore necessario[6] . et exhibeat omnem hominem perfectum . Sit sollicitudine impiger . sit spiritu feruens . Oderit superbiam . diligat ueritatem . nec eam umquam deserat aut lassitudine[7] aut timore superatus . Non ponat lucem tenebras .

[1] Altered to *exemplis*.
[2] Interlined.
[3] A rather later hand (the same as that of ff. 83v.–85v.) has added in the margin, "Hic mvtet vocem . dicens . unguatur et consecretur caput . vsque amen . Pax tibi . et cum spiritu tuo." In the rubric *Hic effundatur* has been altered to *et effundat.*
[4] *leg.* ministerium.
[5] A later hand has interlined *dnē*.
[6] A later hand has interlined *uel oportuno*.
[7] This word has been underlined, and *laudibus* substituted by a later hand.

nec tenebras lucem . non dicat bonum malum . nec malum bonum . [Sit sapientibus et insipientibus debitor . ut fructum de fructu omnium consequatur .[1]] Tribuas ei domine cathedram /pontificalem ad regendum eclesiam tuam . et plebem [fol. 147. uniuersam . Sis ei auctoritas . sis ei firmitas . sis[2] potestas . Multiplices super eum benedictionem et gratiam tuam . ut ad exorandam misericordiam tuam . tuo semper munere[3] idoneus . tua gratia possit esse deuotus . per dominum.

Item alia super episcopum.

PAter sanctae † omnipotens deus . qui per dominum nostrum ihesum christum ab initio cuncta creasti . et postmodum in fine temporum secundum pollicitationem quam abraham patriarcha noster acceperat . eclesiam quoque sanctorum congregatione fundasti . ordinatis rebus per quas legibus a te datis disciplinę religio regeneretur . presta ut hic famulus tuus sit ministeriis cunctisque fideliter gestis officiis dignus . ut antiquitus instituta sacramentorum mysteria possit celebrare . Per te in summum ad quod assumitur sacer/dotium consecretur . Sit super eundem benedictio [fol. 147v. tua . licet manu nostra sit . Precipe domine huic pascere oues tuas . ac tribue ut commissi gregis custodia sollicitus pastor inuigilet . Spiritus huic sanctus tuus caelestium carismatum diuisor assistat . ut sicut ille electus gentium doctor instituit . sit iustitia non indigens . benignitate pollens . hospitalitate diffusus . Seruet in exortationibus alacritatem . in persecutionibus fidem . in caritate patientiam . in ueritate constantiam . in heresibus ac uitiis omnibus odium sciat . in emulationibus nesciat . in iudiciis gratiosum esse sinas . et gratum esse concedas . Postremo omnia a te largitore[4] discat . quae salubriter tuos doceat . Sacerdotium ipsum opus esse existimet non dignitatem . Proficiant ei honoris augmenta etiam ad incrementa meritorum . ut per hęc /sicut apud nos nunc ad- [fol. 148. sciscitur in sacerdotium . ita apud te postea adsciscatur in regnum . per dominum.

Benedictio de septiformi spiritu.

SPiritus sanctus septiformis ueniat super te . et uirtus altissimi sine peccato custodiat te . et omnis benedictio quae in scripturis sanctis scripta est super te ueniat . Confirmet te

[1] The words in brackets are added in the margin.
[2] *ei* interlined by a later hand. [3] *sit* interlined by a later hand.
[4] The *e* of this word is added by a later hand.

deus . pater . et filius . et spiritus sanctus . ut habeas uitam aeternam . et uiuas in sęcula saeculorum. Amen.

Consecratio manuum episcopi . ab archiepiscopo oleo sancto et crismate.

VNgantur manus istae et sanctificentur . et in te deo deorum ordinentur . Ungo has manus oleo sanctificato . et crismate unctionis purificato . sicut unxit moyses uerbo oris sui manus sancti ááron germani sui . et sicut unxit spiritus sanctus per suos flatus manus suorum apostolorum . Ita ungantur manus istae et sanctificentur . et consecrentur . ut in omnibus sint perfectae in nomi/ne tuo pater . filii- [fol. 148v. que tui . atque aeterni spiritus sancti . qui és unus ac summus . deus omnium uiuorum et mortuorum . manens in secula seculorum.

Hic mittatur oleum super caput eius.

VNgatur et consecretur caput tuum . caelesti benedictione in ordinem pontificalem in nomine patris . et filii . et spiritus sancti . Pax tibi . *Resp* . Et cum spiritu tuo.

Benedictio baculi ut alii uolunt.

TU baculus nostrae et rector per secula uitae
[i]stum [1] sanctifica pietatis iure bacillum .
[q]uo [1] mala sternantur quo semper recta regantur.

Hic detur baculus . sequatur oratio.

ACcipe baculum pastoralis officii . et sís in corrigendis uitiis seuiens in ira . iudicium sine ira tenens . cum iratus fueris misericordiae reminiscens.

Item alia.

ACcipe baculum sacri regiminis signum . ut inbecillos consolides . titubantes confirmes . prauos corrigas . rectos dirigas in uiam salutis aeternae . habeasque potestatem erigendi dignos et corrigen/di indignos . cooperante domino [fol. 149. nostro ihesu christo . qui cum patre et spiritu sancto uiuit et.

[1] The letters in brackets have been left blank for the rubricator : they are supplied by a late hand.

Cum datur anulus . haec oratio dicatur.

ACcipe ergo anulum discretionis et honoris fidei signum . ut quae signanda sunt signes . et quae aperienda sunt prodas . quae liganda sunt liges . quae soluenda sunt solues † . atque credentibus per fidem baptismatis . lapsis autem et poenitentibus per ministerium reconciliationis ianuas regni caelestis aperias . cunctis uero de thesauro dominico noua et uetera proferas . ad aeternam salutem omnium consolator gratia domini nostri ihesu christi . qui cum patre et spiritu sancto . uiuit.

Additio in consecrationem.

DEus honorum omnium . deus omnium dignitatum . quae gloriae tuae sacris famulantur ordinibus . huic famulo tuo N . quem apostolicae sedis praesulem et primatem sacerdotum ac ecclesiae tuae doctorem dedisti . et ad summi sa/cerdotii ministerium elegisti . hanc quesumus do- [fol. 149v.
mine gratiam largiaris . ut cathedram pontificalem ad regendam eclesiam tuam et plebem uniuersam ascendat . per dominum.

Hic mittatur in cathedram episcopalem et haec oratio dicatur.

OMnipotens pater sanctae † . deus aeternae † . tu omnem ordinem dignatus es in caelestibus sedibus ordinare . in caelo domine in ęternum permanet uerbum tuum . ubi angelos et archangelos suo tibi ordine manciparis . et in ueteris testamenti priuilegio moysen et ááron et samuhel . inter eos in sacerdotibus tuis qui inuocant nomen tuum patriarchas et prophetas per unginem † ordinasti . in nouo per filium tuum ihesum christum apostolos sanctos . et precipue apostolum petrum in cathedram honoris uniuersae eclesiae preposuisti . et mathiam eiusdem consortem in apostolatum atque cathedram honoris enumerasti . /et in numerum sancto- [fol. 150.
rum omnium apostolorum euocasti . quesumus pro tua inmensa misericordia . in nostris temporibus da tuam gratiam fratri nostro ill . ad instar sanctorum apostolorum tuorum sedentium in cathedra honoris et dignitatis . ut in conspectu maiestatis tuae dignus honore appareat . per dominum.

Alia.

DOmine ihesu christe tu preelegisti apostolos tuos ut doctrina sua nobis preessent . ita etiam uice apostolorum hunc episcopum doctrinam docere et benedicere . et erudire digneris . ut inmaculatam uitam et illesam conseruet . per omnia secula seculorum.

Benedictio eiusdem sacerdotis.

POpulus te honoret . adiuuet te dominus . quicquid petieris prestet tibi deus . cum honore . cum castitate . cum scientia . cum largitate . cum caritate . cum nobilitate . Dignus sis . iustus sis . humilis sis . sincerus sis . apostolus christi sis . Accipe benedictionem et apostolatum . qui per/ma- [fol. 150v. neat in die ista et in die futura . Angeli sint ad dexteram tuam . apostoli coronati ad sinistram . eclesia sit mater tua et altare . Sit deus pater tuus . sint angeli amici tui . sint apostoli fratres tui . et apostolatum[1] tui gradum custodiant . Confirmet te deus in iustitia . in sanctitate . in eclesia sancta . Angeli recipiant te . et pax tecum indiscrepabilis . per redemptorem dominum nostrum ihesum christum . qui cum patre et spiritu sancto . uiuit et regnat . in saecula saeculorum. Amen.

INCIPIT BENEDICTIO ABBATIS.

COncede quesumus omnipotens[2] . ut famulum tuum . N . quem ad regimen animarum eligimus . gratiae tuae dona prosequantur . et ut te largiente cum ipsa tibi nostra electione placeat . per dominum.

Alia.

DEus qui sub tuae maiestatis arbitrio omnium regnorum contines potestates . tibi supplices fundimus preces humiliter exorantes . ut hunc famulum /tuum . N . a nobis [fol. 151. indignis in gradum abbatis electum tuae supernae summaeque sanctificationis gratia benedicere digneris . ut in diebus eius deuotio renascatur disciplinae . et ut te adiuuante suis subditis tibi placita prebere possit exempla . tibique cum timore subditus ac militans mansuetus . tuae maiestatis mereatur ubique

[1] *leg.* apostolatus.

[2] Probably *deus* should be supplied here.

clypeo pacifice protegi. Dextera tuae diuinitatis eum digneris locupletare. ut opem frugalem fratribus inferre. et omnibus undique aduenientibus pie possit profutura exhibere. Tu illi esto honor. tu gaudium in domo. in itinere socius. in merore solacium. in ambiguitate consilium. in egritudine medicina. in laboribus adiutor. in aduersis defensor. in tribulatione patientia. ponat in té prouidentiam mentis. per té discat consilio commissi sibi gregis gubernacula sapienter moderari. ut sem/per felix semperque exultans de [fol. 151v. tuae bonitatis ditatus beneficiis mereatur gaudere. et prolixitatem praesentis uitae per tempora bona benigne suscipere ac supernis ciuibus. angelorumque choris per aeterna commercia copulari. per dominum nostrum.

Item alia.

SUper hunc famulum tuum domine quesumus dignanter intende. et da ei scientiam ueram. spem firmam. consilium rectum. doctrinam sanctam. ut aptus inueniatur ad accipiendam gratiam tuae benedictionis. quatinus et ipse sine offensione sanctorum uestigia patrum sequatur. suosque sequaces sanctis ammonitionibus sequi faciat. sciatque quia [qui][1] suscipit animas regendas. in die iudicii pro his omnibus rationem redditurus est domino nostro ihesu christo. qui uiuit et regnat. per omnia.

INCIPIT ORDINATIO MONACHORUM.

CUm autem nouitius in cella nouitiorum regulę examinatione probatus /fuerit. exutus sęculi rebus coram altare [fol. 152. *presentetur. hisque uerbis uotum* [*su*][1]*um coram altare deo offerat in cartula. ita uoce clara dicendo.*

Ego frater. N. deo datus. promitto stabilitatem meam et conuersionem morum meorum et oboedientiam secundum regulam sancti benedicti coram deo et sanctis eius. in presentia domini. N. episcopi. *Inposita uero propria manu promissione super altare. hunc sequentem uersum tertio repetat dicens.* Suscipe me secundum eloquium tuum et uiuam. et non confundas me ab expectatione mea. *quem uersum omnis congregatio respondet. Tunc eo prosternato. ab episcopo siue abbate inchoetur letania. quam sequantur hae orationes.*

[1] Omitted in MS.

PResta quesumus domine huic famulo tuo renuntianti secularibus pompis gratiae tuae ianuas aperiri . qui dispecto diabolo confugit sub titulum christi . iube uenientem ad te /sereno uultu suscipi . ne eo ualeat inimicus trium- [fol. 152v. phare . tribue ei infatigabile brachium auxilii tui . mentem eius lorica fidei circumda . ut felici muro uallatus . mundum se gaudeat euasisse . per dominum.

Alia.

TU famulum tuum quesumus domine bonis moribus placatus institue . tu in eo quod tibi placitum est dignanter infunde . et presta semper ad te toto corde concurrere . tibi subdita mente seruire . tuam misericordiam humiliter exorare . ut dignus sit et tua beneficia ualeat promereri . per.

Item.

DEus qui famulum tuum a saeculi uanitate conuersum ad supernae uocationis accendis amorem . pectori illius purificando inlabere . et gratiam qua in te perseueret infunde . ut protectionis tuae munitus auxilio . quod te donante promisit impleat . et suae promissionis executor effectus . ad ea quae perseuerantibus in te dignatus es promittere pertingat . per.

Alia.

/DA quesumus domine famulo tuo . N [1] . indulgen- [fol. 153. tiam suorum delictorum . quatinus de omnibus quae carnali delectatione uel animi cogitatione . atque uana huius saeculi ambitione contra rectitudinem tuorum preceptorum perfecit . in presenti uita perseuerans in monasterio ueniam accipere mereatur . per dominum.

Tunc erigatur de pauimento . stetque inclinatus . quousque cuculla his orationibus fuerit sacrata.

DEus bonarum uirtutum dator . et omnium benedictionum largus infusor . exaudi preces nostras . et hoc uestimentum quod famulus tuus pro conseruandae regulę signo se ad induendum exposcit . benedicere et sanctificare digneris . per.

[1] The first words of this prayer are written twice, on fol. 152v. and on fol. 153.

Item alia.

DEus qui uestimentum salutare . et indumentum aeternae iocunditatis tuis fidelibus promisisti . clementiam tuam suppliciter exoramus . ut hoc indumentum . mortificationem carnis . humilitatem cordis . et contemptum mundi significans . quo fa/mulus tuus sancto uisibiliter est informan- [fol. 153v. dus proposito propitius benedicas . et monasticae religionis habitum quem te inspirante susceperit . te protegente custodiat . per dominum.

ADesto domine supplicationibus nostris et hunc famulum tuum . N . benedicere dignare . cui in tuo sancto nomine habitum sacrae religionis inponimus . ut te largiente et deuotus in monasterio persistere . et uitam percipere mereatur aeternam . per.

[D]Eus[1] qui renuntiantibus sęculo mansionem paras in caelo . dilata huius famuli tui habitaculum mentis . et reple caelesti desiderio . ut fraterna teneatur compagine karitatis . precepta regulae custodiat . sobrius simplex et quietus . gratis sibi gratiam datam noscat . concordet eius uita cum nomine . professio sentiatur in opere . per dominum.

Tunc exuatur[2] uestimentis quibus utebatur . et aspersa aqua super cucullam atque /super ipsum . Induaturque ita [fol. 154. *dicendo.*

ACcipe uestem . indue sanctitatis decorem . ornare habitu beati benedicti abbatis . cum timore et reuerentia . quem interueniente beata dei genitrice semperque uirgine maria . cum bonorum obseruantia operum ignito castitatis lampade suffultus . inmaculatum ante tribunal christi perferas . *Cum autem induitur canatur antiphona* Beati eritis . finetenus . *quo induto super caput fratris . capitium cucullę superinducatur sequanturque hae orationes.*

CLementissime dominator domine . tuam inuocamus pietatem super hunc famulum tuum . N . quem a seculo conuersum in numero sanctorum tuorum accersire dignatus es . quesumus ut conuersionis suae fidem digne custodiat . et quicquid pro

[1] The initial has been omitted by the rubricator.
[2] MS. originally *exuebatur*, but the superfluous letters have been expunged.

salute animae suae fuerit deprecatus obtineat . sit uita probabilis . sit sapiens et humilis . sit scientia uerus . oboedientia clarus . conueniens in doctrina . in increpa/tionibus [fol. 154v. immobilis . in grauitate decorus . in passione piissimus . in operatione cautus . in dispositione sollicitus . in temptationibus fortis . in iniuriis patiens . in pace fixus . in elemosinis promptus . in orationibus frequens . in misericordia efficax . in subditis pius . nec sit inmemor quod a te de suis erit factis tuo iudicio iudicandus . Huius quoque domine deprecamur . ut munera placatus accipias . et quicquid a te petierit clementer inpertiri digneris . per.

OMnipotens et misericors deus totius sanctae religionis origo . omnisque professionis in te aeterna saluatio . suscipe propitius uota professionesque famuli tui qui de huius saeculi uanitate et turbine ad te confugit . sit quesumus te adiuuante ab omni negotiorum secularium strepitu exutus . a delectationibus spectaculorum presentium euulsus . a cunctis mundi occupationibus extraneus . ab antiqui /hostis insidiis [fol. 155. ereptus . mundo huic mortuus . mundi blandientis inlecebris crucifixus . remotus a cunctis malorum implicamentis . remotus a secularibus pompis . remotus a prauis delectationibus . remotus a praesentis uitae contagiis . remotus ab omnibus prauorum retinaculis . remotus a cunctis antiqui hostis insidiis . doce eum domine omnia huius uitae contemnere prospera . non timere aduersa . iniurias non inferre . sed inlatas aequanimiter tolerare . inimicos diligere . pro persequentibus et calumniantibus suppliciter deprecare † . nil concupiscere carnaliter uel ambire . non superborum iniuriis fatigatus deficiat . non eum superbia inflet . non ardor auaritiae inflammet . non uana gloria turpiter iactet . non gula aut ebrietas prepediat . non ambitio uentosa precipitet . non ardor animosae contentionis examinet . non desiderium humanae /opinionis eleuet . non dia- [fol. 155v. bolus auctor perditionis ledat aut perdat . Sed tuę pietatis dextera clementissime deus . a cunctis eruat malis . eumque in presenti et futuro seculo protegat atque gubernet . ut te timeat . imitetur et diligat . Aperi eis † sensum . ut in diuinarum studiis litterarum te legat corde . ore et opere meditetur . et intellecta die noctuque seruet . caelestia et aeterna sapiat . terrena respuet † et caduca . oboediens sit et alios instruat . Amicos et inimicos pro tui nominis amore amet et diligat . Humilitatem et uilitatem teneat equae † et exerceat . Castimoniam et pudicitiam corde et corpore amplectetur † et teneat . Patientiam et longanimitatem arripiat . atque custodiat . Ieiunium et abstinentiam studeat simul et amet . Gemitum et orationem desideret

atque inuigilet. Peccata sua incessanter cum lacrimis et suspiriis accuset. et te deum /omnipotentem corde et [fol. 156. opere circumferat atque deseruiat. Suscipe domine quesumus pater omnipotens hunc famulum tuum N. quem de huius saeculi naufragiis et periculis erui. et ad monasticam uocare dignatus es gratiam. Concede propitius ut artam et angustam quam professus est uitam iugiter teneat. diligat atque sectetur. quatinus ad aeternam quam in te perseuerantibus promittere dignatus es gloriam peruenire mereatur. per.

INCIPIT BENEDICTIO UESTIUM UIRGINIS.

DEus qui uestimentum salutare. et indumentum aeternae iocunditatis tuis fidelibus promisisti. clementiam tuam suppliciter exoramus. ut haec indumenta humilitatem cordis et contemptum mundi significantia. quibus famula tua sancto uisibiliter est informanda proposito. propitius benedicas. ut beatae castitatis habitum quem te inspirante susceperit. te protegente custodiat. per.

Alia.

/DEus bonorum † uirtutum dator. et omnium be- [fol. 156v. nedictionum largus infusor. exaudi preces nostras. et hanc uestem quam famula tua. n. pro conseruandae castitatis signo se adoperiendam exposcit. benedicere et sanctificare digneris. per.

BENEDICTIO UIRGINIS.

BEnedicat te conditor caeli et terrae. deus pater omnipotens qui te eligere dignatus est. ad instar sanctae mariae matris domini nostri ihesu christi. ad conseruandum integram et inmaculatam uirginitatem quam professa es coram deo et angelis sanctis. Idcirco serua propositum. serua castitatem. per patientiam. ut coronam uirginitatis tuae accipere digna sís. per.

Item alia.

BEnedicat te deus pater. et filius. et spiritus sanctus. omni benedictione spiritali. ut maneas incorrupta. inuiolata. et inmaculata. sub uestimento sanctae mariae matris domini nostri ihesu christi. requiescat super te spiritus septiformis dei.

spiritus sapientiae et intellec/tus . spiritus consilii et [fol. 157. fortitudinis . spiritus scientiae et pietatis . repleat te spiritus timoris domini . fragilem solidet . inualidam roboret . ualidamque confirmet . pietate alleuet . miseratione conseruet . mentem regat . uias dirigat . cogitationes sanctas instituat . actus probet . opera perficiat . caritate ędificet . sapientia inluminet . castitate muniat . scientia instruat . fide firmet . In uirtute multiplicet . in sanctitate sublimet . ad patientiam preparet . ad oboedientiam subdat . In humilitate prosternat . ad continentiam det fortitudinem . reddat sobriam . protegat pudicam . In infirmitate uisitet . in dolore releuet . In temptatione erigat . in conuersatione custodiat . in prosperitate temperet . in iracundia mitiget . iniquitatem emendet . infundat gratiam . remittat offensa . tribuat disciplinam . ut his et his similibus uirtutibus fulta . et sanctis operibus inlustrata . illa semper studeas agere quae digna fiant /in remuneratione . Illum [fol. 157v. habeas testem quem habitura és iudicem . et aptare ut prefulgentem gestes in manu lampadem . intratura sponsi thalamum occurras . uenienti cum gaudio . et nihil in te repperiat foetidum . nihil sordidum . nihil incultum . nihil corruptum . nihil inhonestum . sed niueam et candidam animam corpusque lucidum atque splendidum . ut cum dies ille tremendus remunerationis iustorum . retributionisque malorum aduenerit non inueniat in te ultrix flamma quod uret † . sed diuina pietas quod coronet . quam iam in hoc saeculo conuersatio religiosa mundauit . ut tribunal aeterni regis ascensura celsaque palatia cum eisdem merearis portionem qui sequuntur agnum . et cantant canticum nouum sine cessatione illuc perceptura premium post laborem . semperque maneas in uiuentum regione . atque ipse benedicat te de caelis /qui per crucis passionem [fol. 158. humanum genus est dignatus redimere in terris ihesus christus dominus noster . qui cum aeterno patre et spiritu sancto in trinitate perfecta uiuit et regnat in secula.

Alia.

OMnipotens sempiternae† deus . adiuua quam uirginitatis honore dignatus és decorare . perferat inchoati operis consummatum effectum . et uotorum suorum expediat institutum . uirginalique habitu perferat[1] tibi offerat plenitudinem . et initia sua perducere mereatur ad finem . ut matura sanctimoniae cumulet merita . et centenarium munus de perfecto agonae † uirginitatis accipiat . per dominum.

[1] Perhaps for *perfectam*.

Item.

DEus castorum corporum benignus inhabitator . et incorruptarum amator animarum . deus qui humanam substantiam in primis hominibus diabolica fraude uitiatam ita in uerbo tuo per quod omnia facta sunt reparas . ut eam non solum ad primae originis innocentiam repa/res . sed [fol. 158v. etiam ad experientiam horum bonorum quae in nouo sunt saeculo habenda perducas . et obstrictum adhuc condicione mortalium iam ad similitudinem prouehas angelorum . respice domine super hanc[1] famulam tuam in manu tua continentiae suae propositum collocantem . quae tibi deuotionem suam offert a quo ipsa uota sumpsit . Quando enim animus mortali carne circumdatus legem naturae . libertatem licentiae . uim consuetudinis . et stimulos aetatis euinceret . nisi tú hanc flammam uirginitatis clementer accenderes . et hoc desiderium earum corde benignus aleres . sed et fortitudinem ministrares . Effusa namque in omnes gentes gratia tua ex omni natione quae est sub caelo in stellarum innumerabilem numerum . noui testamenti heredibus adoptatis . inter ceteras uirtutes quae filiis tuis . non ex sanguinibus neque ex uoluntate carnis /sed de tuo spiritu genitis indidisti . etiam hoc [fol. 159. donum in quorumdam mentes de largitatis tuae fonte defluxit . ut cum honore[2] nuptiarum nulla interdicta minuisset[3] . ác super coniugalem copulam tua benedictio permaneret . existeret[4] tamen sublimioris[5] animae . quae non hoc concupisceret[6] quod habet mortale conubium . sed hoc eligeret[7] quod promisit diuinum christi ecclesiae sacramentum . Agnouit auctorem suum beata uirginitas . et aemula integritatis angelicae . illius thalamo . illius cubiculo . se deuouit . qui sic perpetuae uirginitatis est sponsus . quemadmodum perpetuae uirginitatis filius . Inplorantibus ergo auxilium tuum domine et confirmari se benedictionis tuae consecratione cupientibus . dá protectionis tuae munimen et regimen ne hostis antiquus qui excellentiora studia subtilioribus infestat insidiis . ad obscurandam perfectae continentię /palmam per aliquam ser- [fol. 159v. pat mentis incuriam . et rapiat de proposito uirginum quod etiam moribus decet inesse nuptiarum[8] . Sit in ea domine per donum spiritus tui prudens modestia . et quod sit professa custodiat . scrutatori pectorum . non corpore placitura sed mente . Transeat in numerum sapientium puellarum . ut caelestem sponsum accensis lampadibus cum oleo praeparationis expectet . Nec perturbata inprouisi regis aduentu . sed secura

[1] Originally written *hunc*, but apparently corrected.
[2] *leg.* honorem. [3] *leg.* minuissent. [4] *leg.* existerent. [5] *leg.* sublimiores.
[6] *leg.* concupiscerent. [7] *leg.* eligerent. [8] *leg.* nuptarum.

cum lumine precedentium choro uirginum occurrat . Nec excludatur cum stultis . sed regalem ianuam cum sapientibus uirginibus licenter introeat . et in agni tui perpetuo comitatu probabilis mansura castitate permaneat . per.

Post haec inponas puellę pallium et dicas.

ACcipe puella pallium . quod perferas sine macula ante tribunal domini nostri ihesu christi . cui flectitur omne genu caelestium terrestrium et infernorum . qui cum patre.

|Benedictio eiusdem uirginis ad missam. [fol. 160.

EFfunde domine benedictionem caelestem super hanc famulam tuam sororem nostram . quae se humiliauit sub dextera tua. *Amen.*

Protege eam protectione diuina . fugiat uniuersa delicta . sciat sibi bona desideria preparata . ut regni caelestis sancta conquirat lucra. *Amen.*

Pareat semper diuinis praeceptis . ut te adiuuante uincat incendia carnis . omnemque libidinem prauae uoluptatis superet amore castitatis . habeat in se oleum sanctitatis . et letetur cum lampadibus sempiternis. *Amen.*

Gestet in manibus suis faces sanctas . et apud sapientes et castissimas animas duce christo introire mereatur ianuam regni cęlestis. *Amen.*

Quod ipse prestare . Benedictio dei patris.

INCIPIT BENEDICTIO UESTIS UIDUĘ.

DEus aeternorum bonorum fidelissime promissor . certissime persolutor . qui uestimentum salutare et indumentum iocunditatis tuis fidelibus promisisti . clementiam tuam suppliciter exoramus . ut haec /indumenta humilitatem [fol. 160v. cordis et contemptum mundi significantia . quibus famula tua sancto uisibiliter est informanda proposito . propitius benedicas . ut beatae uiduitatis habitum quem te aspirante susceptura est té protegente custodiat . et quam uestibus uenerandae promissionis indues[1] temporaliter . beata facias inmortalitate uestiri . per.

[1] *leg.* induis.

Item alia.

UIsibilium et inuisibilium rerum creator deus . adesto propitius et haec indumenta sanctitatis effigiem ostendentia desuper gratia tua irrigante benedicere et sanctificare digneris. per te saluator mundi.

Alia.

INlumina[1] quesumus domine oculos maiestatis tuae ad benedicendas hás uiduitatis uestes . ut quae se his castitatis professione adoperiendam exposcit . benedictionem cordis et corporis percipere . et beatae uiduitatis perseuerantiam té largiente seruare mereatur . per dominum nostrum.

BENEDICTIO UIDUĘ.

COnsolare domine hanc famulam tuam uidu/itatis [fol. 161. laboribus constrictam . sicut consolare dignatus és sareptenam uiduam per heliam prophetam . concede ei pudicitię fructum . ut antiquarum non meminerit uoluptatum . Nesciat etiam incentiua desideria . ut soli tibi subdat propria colla . quo possit pro laboribus tantis sexagesimum fructum percipere . munus delectabile sanctitatis . per.

Alia.

DA quesumus omnipotens deus . ut haec famula tua . N . quę pro spe retributionis promissi muneris sé domino desiderat consecrari . plena fide animoque permaneat . tribue ei pro opibus gloriam . pro pudore reuerentiam . pro pudicitia sanctitatem . ut ad meritum possit gloriae peruenire . per dominum nostrum.

Post haec . ponas pallium super caput eius dicasque.

ACcipe uidua pallium . ut supra.

DEus castorum corporum benignus inhabitator et incorruptarum amator animarum . respice super hanc famulam tuam . N . quę tibi deuotionem suam offert . á quo et ip/sa eundem † uotum assumpsit . Sit in ea domine [fol. 161v. per donum spiritus tui . prudens modestia . sapiens benignitas .

[1] Perhaps for *Inclina*; but *Inlumina* is common to several MSS.

grauis lenitas . casta libertas . ferueat in 'caritate . et nihil extra te diligat . laudabiliterque uiuat . et laudari non appetat . Te timeat . tibi amore seruiat . tu ei honor . tu gaudium . tu in merore solacium . tu in ambiguitate consilium . tu in iniuria defensio . In tribulatione patientia . in paupertate habundantia . in ieiunio cibus . in infirmitate sís medicina . Per te quem diligere super omnia appetit . quod est professa custodiat . ut et hostem antiquum deuincat . et uitiorum squalores expurget . quatinus sexagesimi fructus dono decorari . uirtutumque lampadibus exornari . et electarum tuarum uiduarum consortium te donante mereatur adipisci . per.

FAmulam tuam domine tuae custodia muniat pietatis . ut uiduitatis sanctae propositum quod te inspirante susceperit . te /protegente inlesum custodiat . per. [fol. 162.

INCIPIT CONSECRATIO REGIS.

Rex autem cum ordinandus fuerit . de conuentu seniorum ducatur per manus a duobus pontificibus ad basilicam choris interim hanc antiphonam cantantibus . duobus tamen episcopis initiantibus.

Firmetur manus tua et exaltetur dextera tua iustitia et iudicium preparatio sedis tue . misericordia et ueritas precedent faciem tuam . Gloria patri et filio et spiritui sancto.

Perueniens ad eclesiam prosternat se coram altare . et ymnisetur . Te deum laudamus . finetenus . *quo ymnizato erigatur de solo . et ab episcopis a*[1] *plebe electus . haec triplicia iura se seruaturum promittat.*

HAec tria populo christiano et mihi subdito in christi promitto nomine . in primis ut ecclesia dei et omnis populus christianus ueram pacem nostro arbitrio in omni tempore seruet . Aliud . ut rapacitates et omnes iniquitates omnibus gradibus interdicam . Tertium . ut in omnibus iudiciis equitatem /et misericordiam precipiam . ut mihi et uobis [fol. 162v. indulgeat . suam misericordiam clemens et misericors deus . qui uiuit et regnat.

[1] Probably for *et* or for *et a*.

His peractis . omnes dicant . amen . hae sequantur orationes ab episcopis.

TE inuocamus domine sancte pater omnipotens aeternae † deus . ut hunc famulum tuum . N . quem tuae diuinae dispensationis in primordio plasmatum usque hunc presentem diem iuuenili flore letantem crescere concessisti . eum tuae pietatis dono ditatum . plenumque gratia ueritatis de die in diem coram deo et hominibus ad meliora semper proficere facias . ut summi regiminis solium gratiae supernae largitate gaudens suscipiat . et misericordiae tuae muro ab hostium aduersitate undique munitus . plebem sibi commissam cum pace propitiationis et uirtutae † uictoriae feliciter regere mereatur . per.

Alia.

DEus qui populis tuis uirtute consulis et amore dominaris . da huic famulo tuo spiritum sa/pientiae cum [fol. 163. regimine disciplinae . ut tibi toto corde deuotus in regni regimine [1] maneat semper idoneus . tuoque munere ipsius [2] securitas eclesiae dirigatur . et in tranquillitate deuotio christiana permaneat . ut in bonis operibus perseuerans . ad aeternum regnum té duce ualeat peruenire . per dominum.

Item.

IN diebus eius oriatur omnibus aequitas et iustitia . amicis adiutorium . inimicis obstaculum . humilibus solacium . elatis correctio . diuitibus doctrina . pauperibus pietas . peregrinis pacificatio . propriis in patria pax et securitas . unicuique secundum suam mensuram moderatae † gubernans se ipsum sedulus discat . ut tua irrigatus conpunctione . toto populo tibi placita prebere uitae possit exempla . et per uiam ueritatis cum grege gradiens sibi subdito . opes frugales habundanter adquirat . simul ad salutem non solum corporum sed etiam cordium a té concessam /cuncta accipiat . [fol. 163v. sicque in te cogitatum animi consiliumque omne componens plebis gubernacula cum pace simul et sapientia semper inuenire uideatur . Teque auxiliante presentis uitae prolixitatem percipiat . et per tempora [3] bona usque ad summam senectutem perueniat . huiusque fragilitatis finem perfectum ab omnibus uitiorum uinculis tuae pietatis largitate liberatus . et infinitae prosperitatis premia perpetua angelorumque aeterna commercia consequatur . per.

[1] MS. originally *remmine*.
[2] A late hand has added, above line, *lia*.
[3] *temporibus* added above line by a late hand.

Consecratio regis.

OMnipotens sempiterne deus. creator ac gubernator caeli et terrae. conditor et dispositor angelorum et hominum. rex regum et dominus dominorum. qui abraham fidelem famulum tuum de hostibus triumphare fecisti. moysi et iosuę populo tuo prelatis multiplicem uictoriam tribuisti. humilem quoque dauid. puerum tuum regno[1] fastigio sublimasti. eumque /de ore leonis et de manu bestiae atque goliae. sed [fol. 164. et de gladio maligno saul. et omnium inimicorum eius liberasti. et salomonem sapientiae pacisque ineffabili munere ditasti. respice propitius ad preces nostrae humilitatis. et super hunc famulum tuum. N. quem supplici deuotione in regnum anglorum siue saxonum pariter elegimus benedictionum tuarum dona multiplica. eumque dextera tuae potentiae semper ubique circumda. quatinus predicti abrahae fidelitate firmatus. moysi mansuetudine fretus. iosue fortitudine munitus. dauid humilitate exaltatus. salomonis sapientia decoratus. tibi in omnibus conplaceat. et per tramitem iustitiae inoffenso gressu semper incedat. et totius regni. N. eclesiam deinceps cum plebibus sibi annexis ita enutriat. ác doceat. muniat. et instruat. contraque omnes uisibiles et inuisibiles hostes idem potenter regaliterque tuae uirtutis amministret. ut re/gale solium uidelicet anglorum uel saxonum [fol. 164v. sceptro † non deserat. sed ad pristinae fidei pacisque concordiam eorum animos té opitulante confirmet. ut populorum debita subiectione fultus. condigno amore glorificatus. per longum uitae spatium paternae apicem gloriae tua miseratione unatim stabilire et gubernare mereatur. Tuae quoque protectionis galea munitus. et scuto insuperabili iugiter protectus. armisque caelestibus circumdatus. optabilis uictoriae triumphum. de hostibus feliciter capiat. terroremque suae potentiae infidelibus inferat. et pacem tibi militantibus laetanter reportet. Uirtutibus necnon quibus praefatos fideles tuos decorasti. multiplici honoris benedictione condecora. et in regimine regni sublimiter colloca. et oleo gratiae spiritus sancti perunge.

Hic ungatur oleo. et haec cantetur antiphona.

Vnxerunt salomonem sadoc sacerdos et nathan propheta regem in gyon /et accedentes dixerunt. uiuat rex in [fol. 165. eternum.

[1] Corrected by a late hand to *regni*.

Oratio.

CHriste perunge hunc regem in regimen . unde unxisti . sacerdotes . reges . et prophetas . ac martyres . qui per fidem uicerunt regna . et operati sunt iustitiam . atque adepti sunt promissiones . Tua sacratissima unctio super caput eius defluat . atque ad interiora descendat . et cordis illius intima penetret . et promissionibus quas adepti sunt uictoriosissimi reges gratia tua dignus efficiatur . quatinus et in presenti seculo feliciter regnet . et ad eorum consortium in caelesti regno perueniat . per.

Alia.

DEus electorum fortitudo . et humilium celsitudo . qui in primordio per effusionem diluuii crimina mundi castigare uoluisti . et per columbam ramum oliuę portantem pacem terris redditam demonstrasti . iterumque áárон famulum tuum per unctionem olei sacerdotem sanxisti . et postea per huius ungenti † infusionem ad regendam populum israheliticum /sacerdotes ac reges et prophetas perfecisti . uultum- [fol. 165v. que ecclesiae in oleo exhilarandum per propheticam famuli tui uocem dauid esse predixisti . ita quesumus omnipotens pater . ut per huius creaturae pinguedinem hunc seruum tuum sanctificare tua benedictione digneris . eumque in similitudinem columbae pacem simplicitatis populo sibi subdito prestare . et exempla áárон in dei seruitio diligenter imitari . regnique fastigia in consiliis scientiae et ęquitatae † iudicii semper assequi . uultumque hilaritatis per hanc olei unctionem . tuamque benedictionem . te adiuuante cuncto † plebi paratum habere facias . per.

Alia.

DEus dei filius ihesus christus dominus noster qui a patre oleo exultationis unctus est pre participibus suis . ipse per presentem sacri unguinis infusionem spiritus paraclyti super caput tuum infundat benedictionem . eandemque usque ad interiora cordis tui penetrare faciat . quatinus hoc uisi- /bili et tractabili dono inuisibilia percipere et tempo- [fol. 166. ralia regna . iustis moderaminibus exsecutus . aeternaliter cum eo regnare merearis . per.

Hic detur anulus.

ACcipe anulum signaculum uidelicet sanctae fidei . soliditatem regni . augmentum potentiae . per quae scias triumphali potentia hostes repellere . hereses destruere . subditos cóadunare . et catholicae fidei perseuerabilitati conecti . per dominum.

Sequatur oratio.

DEus cuius est omnis potestas et dignitas . da famulo tuo propriae suae dignitatis effectum . in qua té remunerante permaneat . semperque timeat . tibique iugiter placere contendat . per dominum.

Hic cingatur gladio ab episcopis . et haec canatur antiphona.

Confortare et esto uir et obserua custodias domini dei tui ut ambules in uiis eius et custodias cerimonias eius et precepta eius et testimonia et iudicia . et quocumque té uerteris confirmet te dominus.

Dicaturque a presule.

/ACcipe hunc gladium cum dei benedictione tibi [fol. 166v. conlatum . in quo per uirtutem spiritus sancti resistere et eicere omnes inimicos tuos ualeas . et cunctos sanctae dei eclesię aduersarios . regnumque tibi commissum tutari atque protegere castra dei . per auxilium inuictissimi triumphatoris domini nostri ihesu christi . qui cum patre in unitate spiritus sancti uiuit et regnat.

Oratio post gladium.

DEus qui prouidentia tua caelestia simul et terrena moderaris . propitiare christianissimo regi nostro . ut omnis hostium suorum fortitudo . uirtute gladii spiritualis frangatur . ac té pro illo pugnante penitus conteratur . per.

Hic coronetur.

COronet te deus corona gloriae atque iustitiae . honore et opere fortitudinis . ut per officium nostrae benedictionis . cum fide recta . et multiplici bonorum operum fructu ad coronam peruenias re/gni perpetui . ipso largiente [fol. 167. cuius regnum permanet in saecula saeculorum.

Oratio post coronam.

DEus perpetuitatis . dux uirtutum cunctorum hostium uictor . benedic hunc famulum tuum . tibi caput suum inclinantem . et prolixa sanitate et prospera felicitate eum conserua . et ubicumque pro quibus auxilium tuum inuocauerit . cito adsis et protegas ac defendas . Tribue ei quesumus domine diuitias gratiae tuae . comple in bonis desiderium eius . corona eum in misericordia . tibique domino pia deuotione iugiter famuletur . per dominum.

Hic detur sceptrum.

ACcipe sceptrum regiae potestatis insigne . uirgam scilicet rectam regni . uirgam uirtutis . qua te ipsum bene regas . sanctam eclesiam populumque uidelicet christianum tibi a deo commissum regia uirtute ab improbis defendas . Prauos corrigas . rectos pacifices . et ut uiam rectam tenere possint tuo /iuuamine dirigas . quatinus de temporali regno ad [fol. 167v. aeternum regnum peruenias . ipso adiuuante cuius regnum et imperium sine fine permanet in saecula saeculorum.

Oratio post sceptrum.

OMnium domine fons bonorum . cunctorumque deus institutor profectuum . tribue quesumus famulo tuo . N . adeptam bene regere dignitatem . et a té sibi prestitutum † honorem dignare corroborare . Honorifica eum pre cunctis regibus terrae . uberi eum benedictione locupleta . et in solio regni firma stabilitate consolida . Uisita eum in sobole . presta ei prolixitatem uitae . in diebus eius semper oriatur iustitia . ut cum iocunditate et letitia aeternae uitae glorietur in regno . per dominum.

Tunc detur ei uirga.

ACcipe uirgam uirtutis atque aequitatis . quá intellegas mulcére pios . et terrere reprobos . errantes uiam doce . lapsisque manum porrige . disperdesque † superbos . /et releues [fol. 168. humiles . et aperiat tibi hostium ihesus christus dominus noster . qui de se ipso ait . ego sum hostium . per me si quis introierit . saluabitur . Et ipse qui est clauis dauid . et sceptrum domus israhel . qui aperit et nemo claudit . claudit et nemo aperit . sit tibi adiutor . qui educit uinctum de domo carceris sedentem in tenebris et umbra mortis . ut in omnibus sequi merearis eum

spiritus sapientiae et intellec/tus . spiritus consilii et [fol. 157. fortitudinis . spiritus scientiae et pietatis . repleat te spiritus timoris domini . fragilem solidet . inualidam roboret . ualidamque confirmet . pietate alleuet . miseratione conseruet . mentem regat . uias dirigat . cogitationes sanctas instituat . actus probet . opera perficiat . caritate ędificet . sapientia inluminet . castitate muniat . scientia instruat . fide firmet . In uirtute multiplicet . in sanctitate sublimet . ad patientiam preparet . ad oboedientiam subdat . In humilitate prosternat . ad continentiam det fortitudinem . reddat sobriam . protegat pudicam . In infirmitate uisitet . in dolore releuet . In temptatione erigat . in conuersatione custodiat . in prosperitate temperet . in iracundia mitiget . iniquitatem emendet . infundat gratiam . remittat offensa . tribuat disciplinam . ut his et his similibus uirtutibus fulta . et sanctis operibus inlustrata . illa semper studeas agere quae digna fiant /in remuneratione . Illum [fol. 157v. habeas testem quem habitura és iudicem . et aptare ut prefulgentem gestes in manu lampadem . intratura sponsi thalamum occurras . uenienti cum gaudio . et nihil in te repperiat foetidum . nihil sordidum . nihil incultum . nihil corruptum . nihil inhonestum . sed niueam et candidam animam corpusque lucidum atque splendidum . ut cum dies ille tremendus remunerationis iustorum . retributionisque malorum aduenerit non inueniat in te ultrix flamma quod uret † . sed diuina pietas quod coronet . quam iam in hoc saeculo conuersatio religiosa mundauit . ut tribunal aeterni regis ascensura celsaque palatia cum eisdem merearis portionem qui sequuntur agnum . et cantant canticum nouum sine cessatione illuc perceptura premium post laborem . semperque maneas in uiuentum regione . atque ipse benedicat te de caelis /qui per crucis passionem [fol. 158. humanum genus est dignatus redimere in terris ihesus christus dominus noster . qui cum aeterno patre et spiritu sancto in trinitate perfecta uiuit et regnat in secula.

Alia.

OMnipotens sempiternae† deus . adiuua quam uirginitatis honore dignatus és decorare . perferat inchoati operis consummatum effectum . et uotorum suorum expediat institutum . uirginalique habitu perferat[1] tibi offerat plenitudinem . et initia sua perducere mereatur ad finem . ut matura sanctimoniae cumulet merita . et centenarium munus de perfecto agonae † uirginitatis accipiat . per dominum.

[1] Perhaps for *perfectam*.

Item.

DEus castorum corporum benignus inhabitator . et incorruptarum amator animarum . deus qui humanam substantiam in primis hominibus diabolica fraude uitiatam ita in uerbo tuo per quod omnia facta sunt reparas . ut eam non solum ad primae originis innocentiam repa/res . sed [fol. 158v. etiam ad experientiam horum bonorum quae in nouo sunt saeculo habenda perducas . et obstrictum adhuc condicione mortalium iam ad similitudinem prouehas angelorum . respice domine super hanc[1] famulam tuam in manu tua continentiae suae propositum collocantem . quae tibi deuotionem suam offert a quo ipsa uota sumpsit . Quando enim animus mortali carne circumdatus legem naturae . libertatem licentiae . uim consuetudinis . et stimulos aetatis euinceret . nisi tú hanc flammam uirginitatis clementer accenderes . et hoc desiderium earum corde benignus aleres . sed et fortitudinem ministrares . Effusa namque in omnes gentes gratia tua ex omni natione quae est sub caelo in stellarum innumerabilem numerum . noui testamenti heredibus adoptatis . inter ceteras uirtutes quae filiis tuis . non ex sanguinibus neque ex uoluntate carnis /sed de tuo spiritu genitis indidisti . etiam hoc [fol. 159. donum in quorumdam mentes de largitatis tuae fonte defluxit . ut cum honore[2] nuptiarum nulla interdicta minuisset[3] . ác super coniugalem copulam tua benedictio permaneret . existeret[4] tamen sublimioris[5] animae . quae non hoc concupisceret[6] quod habet mortale conubium . sed hoc eligeret[7] quod promisit diuinum christi ecclesiae sacramentum . Agnouit auctorem suum beata uirginitas . et aemula integritatis angelicae . illius thalamo . illius cubiculo . se deuouit . qui sic perpetuae uirginitatis est sponsus . quemadmodum perpetuae uirginitatis filius . Inplorantibus ergo auxilium tuum domine et confirmari se benedictionis tuae consecratione cupientibus . dá protectionis tuae munimen et regimen ne hostis antiquus qui excellentiora studia subtilioribus infestat insidiis . ad obscurandam perfectae continentię /palmam per aliquam ser- [fol. 159v. pat mentis incuriam . et rapiat de proposito uirginum quod etiam moribus decet inesse nuptiarum[8] . Sit in ea domine per donum spiritus tui prudens modestia . et quod sit professa custodiat . scrutatori pectorum . non corpore placitura sed mente . Transeat in numerum sapientium puellarum . ut caelestem sponsum accensis lampadibus cum oleo praeparationis expectet . Nec perturbata inprouisi regis aduentu . sed secura

[1] Originally written *hunc*, but apparently corrected.
[2] *leg.* honorem. [3] *leg.* minuissent. [4] *leg.* existerent. [5] *leg.* sublimiores.
[6] *leg.* concupiscerent. [7] *leg.* eligerent. [8] *leg.* nuptarum.

INCIPIT CONSECRATIO REGINAE . AB EPISCOPO DICENDA.

IN nomine patris et filii et spiritus sancti . prosit tibi haec unctio olei in honorem et confirmationem aeternam.

Sequatur oratio.

OMnipotens sempiternae† deus . affluentem spiritum tuae benedictionis super famulam tuam nobis orantibus propitiatus infunde . ut quae per manus nostrae inpositionem hodie regina instituitur . sanctificatione tua [digna[1]] et electa permaneat . ut numquam postmodum de tua gratiae† separetur indigna.

Hic detur anulus.

ACcipe anulum fidei signaculum sanctae trinitatis . quo possis omnes hereti/cas prauitates deuitare . et barbaras [fol. 171. gentes uirtute tibi premere et ad agnitionem ueritatis aduocare.

Sequatur oratio.

DEus cuius est omnis potestas et dignitas . da famulę tuę . N . signo tuae fidei prosperum suae dignitatis effectum . in qua tibi semper firma maneat . tibique iugiter placere contendat . per.

Hic coronetur.

ACcipe coronam gloriae . honorem iocunditatis . ut splendida fulgeas . et aeterna exultatione coroneris . per dominum.

Sequatur oratio.

OMnium domine fons bonorum et cunctorum dator profectuum . tribue famulę tuae . N . adeptam bene regere dignitatem . et a té sibi prestitam in ea bonis operibus corroborare gloriam . per dominum.[2]

[1] This word is supplied above the line by a later hand.
[2] The original part of the contents of the MS. ends here. What follows has been added at different times.

/MISSA AD SPONSAM BENEDICENDAM.[1] [fol. 171v.

EXaudi nos omnipotens et misericors deus ⁊ ut quod nostro ministratur officio . tua benedictione pocius impleatur . per.

Lectio epistole beati [Pauli] ad chorinthios.

FRatres Propter fornicationes unusquisque suam uxorem habeat et unaqueque suum uirum habeat . Uxori uir debitum reddat . similiter autem et uxor uiro . Mulier sui corporis potestatem non habet sed uir . Similiter autem et uir sui corporis potestatem non habet . sed mulier . Nolite fraudare[2] inuicem nisi forte ex consensu ad tempus ut uacetis orationi . His autem qui matrimonio iuncti sunt precipio non ego sed dominus uxorem a uiro non discedere.

Secundum iohannem.

IN illo tempore ⁊ Nuptię factę sunt in chana galileę[3] ⁊ et erat mater ihesu ibi . Uocatus est autem ihesus . et discipuli eius ad nuptias ; Et deficiente uino ⁊ dicit mater ihesu ad eum . Uinum non habent . et dicit ei ihesus . Quid michi et tibi est mulier ? Nondum uenit hora mea ; Dicit mater eius ministris ; quodcumque dixerit uobis facite ; Erant autem ibi lapideę hydrię sex positę secundum purificationem iudeorum ⁊ capientes singulę metretas binas uel ternas . Dicit eis ihesus . Implete hydrias aqua . Et inpleuerunt eas usque ad summum . et dicit eis ihesus . Haurite nunc et ferte /architriclino . Et tulerunt . Vt autem gustauit architriclinus aquam uinum factum † . et non sciebat unde esset ⁊ ministri autem sciebant qui hauserant aquam uocat sponsum architriclinus et dicit ei ; Omnis homo primum bonum uinum ponit ⁊ et cum inebriati fuerint tunc id quod deterius est ; Tu autem seruasti bonum uinum ⁊ usque adhuc ; Hoc fecit inicium signorum ihesus in chana galileae ⁊ et manifestauit gloriam suam ; Et crediderunt in eum discipuli eius ; [fol. 172.

Secreta.

SUscipe quesumus domine pro sacra conubii lege munus oblatum ⁊ et qui huius largitor es operis sis custos et dispositor . per.

[1] The mass beginning on fol. 171v. and ending with the postcommunion on fol. 172v. is in a hand nearly of the same date as the original MS. What follows, down to the first few lines of fol. 174v., seems to be of a date about 1200.

[2] MS. *fraudere ;* but the first *e* is expunged.

[3] MS. *galilelee ;* but the superfluous letters are expunged.

Prefatio.

VD aequum et salutare. Qui foedera nupciarum blando concordię iugo. et insolubili pacis uinculo nexcuisti †. ut multiplicandis adoptionum filiis sanctorum conubiorum fecunditas pudica seruaretur; Tua enim domine prouidentia. tua gratia ineffabilibus modis utrumque dispensat ut quod generatio ad mundi edit ornatum. regeneratio ad ęcclesię perducat augmentum. per.

HAnc igitur oblationem famulorum tuorum quam tibi offerimus pro famula tua quam perducere dignatus es ad statum mensurę et ad diem nuptiarum pro qua maiestati tuę supplices fundimus preces ut eam propicius cum /uiro suo copulare digneris [fol. 172v. quesumus domine ut placatus.

QUesumus omnipotens deus instituta prouidentię tuę pio amore comitare. ut quos legitima societate conectis longeua pace custodias. per.

Benedictio.

DEus qui potestate uirtutis tuae de nichilo cuncta fecisti. qui dispositis uniuersitatis exordiis homini ad imaginem facta †. Ideo inseparabile mulieris adiutorium condidisti. ut femineo corpori de uirili dares carne principium. docens quia quod ex uno placuisset institui numquam liceret disiungi. Deus qui tam excellenti mysterio coniugalem copulam consecrasti. ut christi et ecclesię sacramentum presignares in foedere nuptiarum. Deus per quem mulier iungitur uiro. et societas principaliter ordinata. ea benedictione donatur quę aufert originalis peccati poenam. et omnis maledictionis sententiam. Respice propitius super hanc famulam tuam. ill. quę maritali iungenda consortio. tua se expetit protectione muniri. Sit in ea iugum dilectionis et pacis. fidelis et casta nubat in /christo. imi- [fol. 173. tatrixque sanctarum permaneat feminarum. Sit amabilis ut rachel uiro. sapiens ut Rebecca. Longeua et fidelis ut sara. Nihil in ea ex actibus suis ille auctor preuaricationis usurpet. nexa fidei mandatisque permaneat uni thoro iuncta. contactus inlicitos fugiat. muniat infirmitatem suam robore disciplinę. Sit uerecundia grauis. pudore uenerabilis. doctrinis caelestibus erudita. Sit foecunda in sobole. sit probata et innocens. et ad beatorum requiem atque ad caelestia regna perueniat. et uideat filios filiorum suorum usque in tertiam et quartam progeniem. et ad optatam perueniat senectutem. per dominum.

Item benedictio.

OMnipotens deus qui primos parentes nostros adam et euam sua uirtute creauit. suaque benedictione sanctificauit. et in sua societate copulauit. ipse corda et corpora uestra sanctificet et benedicat. atque in societate et amore uere dilectionis coniungat. *Amen.*

Qvique ad preparandas tobię et sarę nuptias raphaelem archangelum misit. ipse a su/pernis sedibus angelum suum [fol. 173v. sanctum mittat. qui uos in suo sancto seruitio confortet. uiamque iustitię ostendat. et perpetuo ab omni malo defendat. *Amen.*

Et qui unigenitum filium suum dominum nostrum ihesum christum redemptorem mundi de uirgine uoluit nasci. qui sua pręsentia suoque miraculo nuptias consecrauit. quando aquam in uinum conuertit. ipse nuptiis uestris interesse uosque sanctificare. et benedicere dignetur. concedatque uobis quieta tempora. sanitatem mentis et corporis. gaudium ex procreatione sanctorum filiorum. et post finitos huius uitę labores faciat uos peruenire feliciter ad consortium sanctorum angelorum. Quod ipse prestare dignetur.

Et pax eius sit semper uobiscum.

Post communionem.

Quesumus omnipotens deus instituta prouidentiae tuae. *vt supra.*

PRopitiare domine supplicationibus nostris. et qui propagationem humani generis ordinasti benignus adsiste. ut quod te auctore disponitur iugiter te auxiliante seruetur. per.

Incipiunt benedictiones super adholescentes.

BEnedic domine anulum hunc quem nos in tuo no/mine [fol. 174. benedicimus. ut qui † eum portauerit in tua pace consistat. et in amore tuo uiuat et senescat. et multiplicetur in longitudine dierum. per.

Manda deus uirtutem tuam *usque* argento. Gloria patri et filio.

Creator et conseruator humani generis. dator gratiae spiritalis. aeterne deus tu mitte spiritum tuum paraclytum super hunc anulum. per.

Mitte anulum in manu sua. In nomine patris et filii et spiritus sancti. Amen.

Psalmus. Beati omnes qui timent dominum. *usque in finem.*

Deus abraham. deus isaac. deus iacob. ipse coniungat uos impleatque benedictionem suam in uobis. per.

Respice domine de caelo sancto tuo super hanc conuentionem. ut sicut misisti sanctum angelum tuum raphaelem tobie et sare filię raguelis. ita digneris domine mittere benedictionem tuam super istos adolescentes. ut in tua uoluntate permaneant. et in tua uoluntate consistant. et in amore tuo uiuant et crescant et senescant. et multiplicentur in longitudine dierum. per.

Deus abraham. deus isaac. et deus iacob benedic adolescentes istos. et semina semen uitę aeternae in mentibus eorum. ut quicquid pro utilitate sua didicerint /hoc facere cupiant. per [fol. 174v. ihesum christum recuperatorem hominum filium tuum unigenitum qui tecum et cum spiritu sancto uiuit et regnat. ante omnia et nunc et semper per aeterna saecula saeculorum. Amen.

[BENEDICTIO IN MISSA PRO DEFUNCTIS.[1]]

[D]eus uita uiuentium .·spes morientium . impleat in bonis desiderium uestrum. *Amen.*

[H]umilitatis uestrę preces exaudiat . et quod pie agitis . benigne suscipiat. *Amen.*

[U]t qui hodie fidelium defunctorum memoriam misericorditer frequentatis . cum ipsis ad ęternam misericordiam securi peruenire possitis. *Amen.*

[Q]uod ipse prestare.

[ORATIONES IN TEMPORE SYNODI.[2]]

/ADsumus sancte spiritus adsumus peccati quidem [fol. 175. immanitate detenti . sed in nomine tuo specialiter aggregati . Veni ad nos adesto nobis . et dignare illabi cordibus nostris.

Doce nos quid agamus . quo gradiamur ostende . quid efficiamur operare . Esto solus et suggestor et effector iudiciorum nostrorum . qui solus cum deo patre et eius filio nomen possides gloriosum . Non nos patiaris perturbatores esse iusticiae . qui summe diligis ęquitatem.

Vt in sinistrum nos non ignorantia trahat . non fauor inflectat . non acceptio muneris . uel personę corrumpat . Sed iunge nos tibi efficaciter solius tuę gratiae dono . ut simus in te unum . et in nullo deuiemus a uero . qualiter in nomine tuo collecti . sic in cunctis teneamus cum moderamine pietatis iusticiam . ut et hic a te in nullo dissentiat sententia nostra . et in futuro pro bene gestis consequamur premia sempiterna. Amen.

/[N]ulla domine humanę conscientię uirtus . quę inoffense [fol. 175v. possit tuę uoluntatis iudicia expedire . et ideo quod inperfectum nostrum uiderunt oculi tui . perfectioni deputa quesumus quae perfecto equitatis fine concludere preoptauimus.

Te in nostris principiis occursorem poscimus . te quoque in his iudiciorum nostrorum excessibus suppliciter exoramus scilicet ut ignorantię parcas . errori indulgeas . ut perfectis uotis perfectam operis efficatiam largiaris . et quia conscientia remordente tabescimus .· ne aut ignorantia nos traxerit in errorem . aut preceps forsitan uoluntas impulerit iusticiam declinare . ob hoc te poscimus atque rogamus . ut si quid offensionis in hac concilii celebritate attraximus . ut in eo quod soluturi sumus aggregatum consilium . primum absoluamur nostrorum nexibus delictorum . quatinus et transgressores uenia . et confitentes tibi subsequatur remuneratio sempiterna . per.

[1] This benediction seems to be by the same hand as the main body of the book. The initials enclosed in brackets are omitted in the MS.

[2] These prayers, and the benediction on fol. 176v. are by the same hand as foll. 172v.–174v. The initials in brackets are omitted in the MS.

/[N]ostrorum tibi domine curuantes genua cordium . [fol. 176. quesumus ut bonum quod nobis a te requiritur exequamur . scilicet ut prompta tecum sollicitudine gradientes . discretionis arduę subtile iudicium faciamus hanc[1] misericordiam diligentes . clareamus studiis tibi placitę actionis.

[Benedictio in fine synodi.]

[O]mnipotens dei filius qui est initium et finis . complementum uobis tribuat suę benedictionis. Amen.

Et qui uos ad expletionem huius fecit peruenire concilii . absolutos uos efficiat ab omni contagione delicti. Amen.

Vt ab omni reatu liberiores effecti . absoluti etiam per donum spiritus sancti felici reditu uestrarum sedium cubilia repetatis illesi. Amen.

Quod ipse.

[Ordo prouincialis concilii celebrandi.[2]]

/[P]rima[3] hora diei induantur episcopi et abbates in sa- [fol. 176v. *crario . Archidiaconus dalmatica . Subdiaconus tunica . ceteri ministri albis . Et duo qui letaniam cantauerint . cappis . et sic procedentes ⁊ ueniant ante altare et ibi super tapeta prosternantur episcopi . Ipsi uero qui cappis induti fuerint ⁊ confestim incipiant antiphonam.*

Exaudi nos domine quoniam benigna[4] . *Qua cum Psalmo* Saluum me fac *et* gloria patri *expleta incipiant letaniam . Moxque surgentes episcopi . pergant in locum ubi sedilia in choro disposita fuerint . vbi finita letania . archidiaconus accepta benedictione a pontifice . evangelium* Ego sum pastor bonus *legat . Quo perlecto clamet diaconus[4] alta uoce* Orate . *Statimque omnes tam episcopi quam clerici solo tenus prosternentur . et orantibus eis ⁊ surgat solus metropolitanus ⁊ dicens hanc orationem.*

Adsumus domine sancte spiritus adsumus . peccati quidem immanitate detenti . sed in nomine tuo specialiter aggregati . Veni ad nos . et esto nobiscum . et dignare illabi sensibus nostris . Doce nos quid agamus . quo gradiamur ostende . et quid efficiamur operare ⁊ ut te auxiliante tibi in omnibus placere ualeamus . Esto solus et suggestor ⁊ et effector iudiciorum nostrorum . qui solus cum deo patre et eius filio nomen possides gloriosum . Non nos patiaris perturbatores esse iusticię qui summam diligis ęquitatem ⁊ vt in sinistrum nos non ignorantia trahat . non fauor inflectat . non acceptio /mune- [fol. 177. ris uel personae corrumpat . sed nos iunge tibi efficaciter solius tuę

[1] Altered by expunction to *ac*.
[2] This *Ordo* appears to have been written in the latter part of the 12th century.
[3] The initial *P* is omitted in the MS.
[4] Only the first letter of this word is written.

gratię dono . ut simus in te unum . et in nullo deuiemus a uero :· Quatinus in nomine tuo collecti . sic in cunctis teneamus cum moderamine pietatis iusticiam . ut hic a te in nullo dissentiat sententia nostra . et in futuro pro bene gestis consequamur premia sempiterna.

Finita oratione et responso ab omnibus amen. *Rursum diaconus dicat* . Erigite uos . *Confestim omnes surgant . et cum omni timore dei tam episcopi quam presbiteri sedeant . Sicque omnibus in suis locis in silentio consedentibus faciat pontifex*[1] *sermonem de euangelio et de his quae pertinent ad ea quae tractanda sunt . Tunc archidiaconus codicem canonum in medio proferens . iussu archiepiscopi capitula de agendis conciliis pronunciet.*[2]

De concilio calcedonensi . heram xviiii^{mam} . Statuit sancta sinodus secundum patrum regulas bis in anno in unum conuenire per singulas prouincias episcopos . ubi singula corrigantur quę meruerint . Qui uero conuenire noluerint . canonice corrigantur . Item de capitulis orientalium patrum . Propter ecclesiasticas curas et altercationum solutiones . bene placuit per singulas prouincias bis in anno concilium fieri . conuocante metropolitano omnes prouincię episcopos . Qui uero uenire contempserit nisi summa necessessitate † . reus erit fraterni concilii . Item de concilio toletano iiii. † hera xviii.[3] *Sermo* . Oportet nos fratres karissimi in omnis concilii conuentu fidem recitare . quam sancti patres niceni . constantinopolitani . ephesini primi . calcedonensis concilii . sanxerunt . /corroborauerunt . ut eam [fol. 177v. firmiter et unanimiter teneamus . nec in aliquo ab eis disentiamus . sed in nobis uera sit unitas fidei . et firma et perseuerans actio iusticiae et pietatis . vnde si placet uestrę sanctitati iustum nobis uidetur . ut in audientia omnium recitetur :· ut omnium mens in ea perseuerabiliter corroboretur . *Tunc iubente archiepiscopo dicat archidiaconus* .[4] Credimus in unum deum patrem omnipotentem . omnium uisibilium necnon et inuisibilium conditorem . et in unum dominum ihesum christum filium dei natum ex patre unigenitum . hoc est ex substantia patris . deum ex deo . lumen ex lumine . deum uerum ex deo uero . natum non creatum . homousyon . hoc est eiusdem cum patre substantię . Per quem omnia facta sunt . cęlestia et terrena :· qui propter nos homines et propter nostram salutem descendit de cęlis et incarnatus est et homo factus . passus est . et resurrexit tercia die . et ascendit in cęlum inde uenturus iudicare uiuos et mortuos . Et in spiritum sanctum . Eos autem qui dicunt . erat tempus quando non erat . et antequam nasceretur non erat . et quod nullis existentibus factus est :· aut ex alia substantia uel essentia . aut conuertibilem . aut

[1] Here occurs a mark ⊖, which is referred to in a marginal note on fol. 178v. In the margin is written *Subscriptum sermonem*, indicating the *sermo* beginning on fol. 177 with the words *Oportet nos*. The effect of these alterations is to place here the profession of faith and the rules of order in the Council, contained in ff. 177v.–178v.

[2] In the lower margin is added a passage from the 5th Canon of Nicaea, which was probably intended to be read first of the series of extracts :—Ex Niceno concilio cap. v. Seruetur ista sententia ut hi qui ab aliis excommunicantur . . . quamdiu aut in communione recipiantur aut episcopo placeat humaniorem pro his ferre sententiam.

[3] The passage intended is probably the 18th canon of the *third* Council of Toledo.

[4] In margin, *Fides niceni concilii.*

mutabilem filium dei. anathematizat catholica et apostolica ecclesia. Et quia de spiritu sancto non ad plenum ibi disputatum est insurgente falsa eunomii et macedonii contra spiritum sanctum blasphemia. qui dicebant spiritum sanctum minorem patre et filio. annexum est a prefatis sanctis patribus constantinopolita/nę synodi [fol. 178. subsequens capitulum[1]. Credimus et in spiritum sanctum dominum et uiuificantem ex patre et filio procedentem. cum patre et filio adorandum et conglorificandum. qui locutus est per prophetas. vnam catholicam atque apostolicam ecclesiam. Confitemur unum baptisma in remissionem peccatorum. expectamus resurrectionem mortuorum. et uitam futuri seculi. Amen.[2]

Hanc fratres fidem quę uobis exposita est oportet ut firmiter teneatis. et tenere uero corde profiteamini. *Dicant omnes*. Hanc tenemus. hanc laudamus. hanc tenere profitemur. Oportet etiam fratres karissimi. ut fides uestra de corpore et sanguine domini quam presidente huic sanctę sedi uenerabilis memorię MAVRILIO communi assensu contra spurcissimas[3] Berengarii eiusque sequacium uoces[3] diffinistis. iterum recitetur[4]. Corde credimus et ore profitemur. panem in mensa dominica propositum. panem tantummodo esse. ante consecrationem. sed in ipsa consecratione ineffabili potentia diuinitatis conuerti naturam et substantiam panis. in naturam et substantiam carnis. carnis uero non ullius alterius. sed illius quę concepta est de spiritu sancto. nata ex maria uirgine. Quę etiam propter nos et propter nostram salutem flagellis cęsa. iacuit in sepulcro[5] tercia die resurrexit a mortuis. et sedet ad dexteram dei patris. Similiter uinum quod aquę † mixtum ⸢in calice sanctificandum proponitur. uere et essentialiter conuerti in eum sanguinem qui per lanceam militis de uulnere dominici lateris in redemptionem mundi feliciter /emanauit. [fol. 178v. Anathematizamus contra hanc sanctam et apostolicam fidem superbe atque heretice sentientes. et impia temeritate garrientes. Nunc fide nostra exposita. oportet ut de commisso nobis ordine aliqua loquamur. *Finito sermone archiepiscopus precipiat archidiacono. ut primum capitulum xi^mi^. toletani concilii legat.*

In loco benedictionis considentes domini sacerdotes. nullis debent aut indiscretis uocibus perstrepere. aut quibuslibet tumultibus perturbari. Nullis etiam uanis fabulis uel risibus agi. quod est deterius obstinatis concertationibus tumultuosas uoces effundere. Si quis enim ut apostolus ait. putat se religiosum esse non refrenans linguam suam. sed seducens cor suum. huius uana est religio. Cultum enim suum iusticia perdit. quando silentium iudicii obstrepentium turba confundit. dicente propheta. Erit cultus iusticię silentium. Debet ergo quicquid aut considentium collationibus agitur. aut accusantium parte proponitur. sic mitissima uerborum relatione proferri. ut nec contentiosis uocibus audientiam turbent. nec iudicandi uigorem

[1] Here is noted in the margin *Adiectio constantinopolitanae fidei.*
[2] Here is added in the margin *Tunc dicat metropolitanus.*
[3] Altered by a contemporary (perhaps the same) hand to *spurcissimos . . . latratus.*
[4] In the margin is noted *Professio corporis et sanguinis domini a maurilio uenerabili archiepiscopo exposita cum suis suffraganeis.*
[5] ⊦ added above line after *c.*

de tumultu eneruent . Quicumque ergo in conuentu concilii hęc quę premissa sunt uiolanda crediderit . et contra hęc interdicta aut tumultu aut contumeliis uel risibus concilium perturbauerit . iuxta diuinę legis edictum . quo precipitur . eice derisorem et exibit cum eo iurgium . cum omni confusionis dedecore abstractus a communi cetu secedat . et trium dierum excommunicationis sententiam . perferat.[1]

Tunc dicat pontifex hanc exhortationem . Ecce sanctissimi premissis deo precibus fraternitatem uestram cum pia exhortatione conuenio :' et /per diuinum nomen obtestor . ut ea quę de nobis . de [fol. 179. deo . de sacris ordinibus . uel nostris moribus uobis fuerint dicta . cum omni pietate suscipiatis :' et cum summa reuerentia intentis auribus auscultaetis[2] . Quod si forsitan aliquis uestrum aliter quam dicta fuerint senserit . sine aliquo scrupulo contentionis in nostrum omnium copulationem ea ipsa de quibus dubitauerit conferenda reducat . qualiter deo mediante aut doceri ualeat aut doceat . Denique simili uos obtestatione coniuro . ut nullus uestrum in iudicando aut personam accipiat . aut quolibet fauore uel munere pulsatus a ueritate discedat . Sed cum tanta pietate quicquid cetui nostro iudicandum illatum fuerit retractate . ut nec discordans contentio ad subuersionem iusticię inter nós locum inueniat . nec idem in perquirenda aequitatei uigor uestri ordinis uel sollicitudo tepescat . Nunc si uobis placet congruum mihi uidetur . ut sententiae quas ad utilitatem christianę religionis e diuersis sanctorum canonum institutis statuimus . in hoc sacro concilio recitentur . Vt si quid ab aliquo neglectum est canonice corrigatur . quod uestrę sanctitati committimus Si enim postposita impunita remanserint . timendum est ne ea quę statuenda sunt . eadem temeritate contempnantur . *Tunc recitatis sententiis . incipiat concilium celebrari.*

/Item de contemptoribus canonum . in toletano [fol. 179v. concilio vii.

Si quis contra ea quę in sancto concilio diffiniuntur temerarius uiolator extiterit :' communione et honore multetur.

Genecleus episcopus dixit . Omnia ergo quę a cetu gloriosissimo statuta sunt :' placet ab omnibus custodiri :' ab uniuersis episcopis dictum est . Placet ut custodiantur ab omnibus Genegleus episcopus dixit . Si quod non opinamur ab aliquo fuerint uiolata . quid statuitis quid debeat fieri ? ab uniuersis episcopis dictum est . Qui contra suam professionem uel subscriptionem uenerit . ipse se ab hoc cetu separabit.

Diuinę trinitatis inseparabile numen . sicut inspiratione mirabili nostrum tractatum primordio illuminauit . ita consummatione sullimi eundem iam perficiendo concludit . Vt in illa[3] sit nostrum explicuisse . á quo nobis fuit inchoasse . damus ergo gloriam et honorem eidem sanctę atque indiuisibili trinitati . Quę nobis et ex se dicere . et in se dicta compleuit . Quę reformauit in extremitate seculorum

[1] Here is a marginal note—*Redi retro ad signum huius figure* ⊖. The reference is to fol. 177.

[2] The superfluous *a* is expunged.

[3] Corrected to *illo*.

remedia pietatum . et resoluit ligamina uinculorum . Sit gratiarum actio salus et benedictio . exercituum domino . Gratiarum actio et reuerentię plenitudo á nobis omnibus in commune ipsi clementissimo principi . bonorum gratifico largitori . Cuius uotorum instantia . benigna deus attulit complementa . Cuius dispositio piissima . pressurarum remouit exitia . Cuius temporibus conferat uigere iusticiam . et exuberare misericordiam opulentam . Cui post presentis eui tempora diuturna . cum sanctis omnibus tribuat in remuneratione coronam . Nos autem omnes hanc decretorum nostrorum seriem ex rectę fidei uel pietatis ac iusticię fonte manantem coram deo et sanctis angelis eius ortodoxis omnibus et nunc et in futurum impensis-/sime commendamus . obsecrantes ut hanc et reuerenter adim- [fol. 180. pleant . et ab emulis benigne defendant. Contemnentibus autem eam . diuinę ueritatis ultio pauenda proueniat . Obseruantibus autem misericordia profluens . pax perpetua . et gloria sempiterna contingat . Huius quoque sententię fortitudine uel uigore . decreti nostri seriem quam in serenissimi domini nostri[1] edidimus nomine . pro rebus a diuinę memorię patre suo quolibet titulo conquisitis . decernimus omnino custodiri . Legem denique quam pro coercenda principum cupiditate idem clementissimus edidit princeps . simili robore firmamus . atque ut futuris temporibus modis omnibus obseruetur pari sententia definimus . Quę etiam ne[2] taciturna temporum uel obliuiosa uetustate deserantur . huic nostrę constitutioni utique decreuimus innectenda . ita cunctorum memorię commendanda . ut á cunctis regulis superius ordinatis nusquam maneant segregata . Cetera quoque decretorum nostrorum iudicia quę ab hac sancta sinodo noscuntur esse confecta . si quis conuellere fortasse decreuerit . aut implere neglexerit . uel infringere quandoque uoluerit :' per iudicium omnipotentis dei anathema sit . Soli autem deo nostro gloria in secula seculorum amen.[3]

/INCIPIT OFFICIUM AD DUCEM CONSTITUENDUM.[4] [fol. 181.

Ymnus. Te deum laudamus . *Ant.* Te inuocamus te adoramus te laudamus o beata trinitas . *Vers.* Benedicamus patrem et filium cum sancto spiritu . Laudemus.

Oratio.

OMnipotens sempiterne deus qui dedisti nobis famulis tuis in confessione uere fidei . eterne trinitatis gloriam agnoscere . et in potentia maiestatis adorare unitatem :' quesumus ut eiusdem fidei firmitate . ab omnibus semper muniamur aduersis . Qui uiuis.

[1] The last two words are written over part of an erasure : apparently the scribe had omitted a line of the MS. from which he copied, as *patre suo quolibet* formed part of the words erased.
[2] This word is added above the line.
[3] The verso of fol. 180 is blank.
[4] This order for investing the Duke of Normandy is written in a hand of about 1275-1300.

Finita oratione hec tria dux se seruaturum iuret et dicat.

HEc tria populo christiano et mihi subdito . in christi iuro nomine . In primis ut ecclesia dei . et omnis populus christianus . ueram pacem nostro arbitrio in omni tempore seruet . Aliud ut rapacitates et omnes iniquitates omnibus gradibus interdicam . Tercium . ut in omnibus iudiciis equitatem et misericordiam precipiam . ut mihi et uobis indulgeat suam misericordiam clemens et misericors deus qui uiuit et regnat.

Alia oratio.

TE inuocamus domine sancte pater omnipotens eterne /deus:⁄ [fol. 181v. ut hunc famulum tuum . N . quem tue diuine dispensationis in primordio plasmatum usque in hunc presentem diem iuuenili flore letantem crescere concessisti . eum tue pietatis dono ditatum . plenumque gratia ueritatis :⁄ de die in diem . coram deo et hominibus ad meliora semper proficere facias . ut summi ducatus solium . gratie superne largitate gaudens suscipiat . et misericordię tue muro :⁄ ab hostium aduersitate undique munitus . plebem sibi comissam cum pace propitiationis . et uirtute uictorie feliciter regere mereatur . Per.

Alia oratio.

DEus qui populis tuis uirtute consulis et amore dominaris . da huic famulo tuo spiritum sapientie cum ducatu discipline . ut tibi toto corde deuotus ut[1] ducatus regimine maneat idoneus . tuoque munere ipsius securitas ecclesie dirigatur . et in tranquillitate deuotio christiana permaneat . ut in bonis operibus perseuerans :⁄ ad eternum te duce ualeat ducatum peruenire . per dominum.

Hic detur anulus.

/ACcipe anulum signaculum uidelicet sancte fidei . solidi- [fol. 182. tatem ducatus . augmentum potentie . per quem scias triumphali potentia hostes repellere . hereses destruere . subditos coadunare . et catholice fidei perseuerabilitati conecti . per dominum.

Sequitur oratio post datum annulum.

DEus cuius est omnis potestas et dignitas . da famulo tuo proprie dignitatis effectum . in qua te remunerante permaneat semperque timeat . tibique iugiter placere contendat . per

[1] *leg.* in.

Hic accingatur gladio ab archiepiscopo et cantetur antiphona.

Confortare et esto uir obserua custodias domini dei tui ut ambules in uiis eius et custodias ceremonias eius et precepta eius et testimonia et iudicia . et quocumque te uerteris :/ confortet te dominus.

Dicatur hec oratio ab archiepiscopo.

ACcipe hunc gladium cum dei benedictione tibi collatum . in quo per uirtutem spiritus sancti resistere et eicere omnes inimicos tuos ualeas . et cunctos sancte dei ecclesie aduersarios ducatumque tibi commissum tutari . atque protegere castra dei :/ per auxilium inuictissimi triumphatoris domini /nostri ihesu christi qui [fol. 182v. cum patre in unitate spiritus sancti uiuit et regnat . Per.

Alia oratio.

DEus qui prouidentia tua celestia simul et terrena moderaris . propiciare christianissimo duci nostro :/ ut omnis hostium suorum fortitudo . uirtute gladii spiritualis frangatur . ac te pro illo pugnante penitus conteratur . per dominum.

Alia oratio.

INimicos tuos ad pacis caritatisque benignitatem :/ conuertat dominus deus noster . et bonis omnibus te gratiosum et amabilem faciat . pertinaces quoque ini tui insectatione et odio :/ confusione salutari induat . super te autem sanctificatio sempiterna floreat. Amen.

Uictoriosumque [1] atque triumphatorem de inuisibilibus atque uisibilibus hostibus semper efficiat . et sancti nominis sui :/ timorem pariter et amorem continuum cordi suo [2] infundat . et in fide recta ac bonis operibus perseuerabilem reddat . et pace in diebus tuis concessa . cum palma uictorie te ad perpetuum regnum perducat :/ Amen.

Et qui te uoluit super populum suum constituere ducem . et in /presenti seculo felicem . et eterne felicitatis faciat esse [fol. 183. consortem. Amen.

Quod ipse prestare dignetur.

Benedictio dei patris [3] omnipotentis . patris . et filii et spiritus sancti descendat et maneat super te semper. Amen.

[1] Probably *te* should be inserted here. [2] *leg.* tuo.
[3] This word should probably be omitted here.

[BENEDICTIONES EPISCOPALES.]

[*Benedictiones in praecipuis festis dicendae.*]

[1] /Benedicat uos omnipotens dominus . qui in principio [fol. 185. cuncta ex nichilo condidit . et fidei . spei . et karitatis gratia repleat.

Benedicat uos ihesus christus dominus noster . qui pretioso sanguine suo genus redemit humanum . et cęlestis patrię habitatores efficiat.

Benedicat uos spiritus sanctus . qui in trinitate perfecta cum patre regnat et filio . et coronet uos sempiternae lętitiae dono.

Intercessionibus perpetuę uirginis marię . diuina uos clementia . a cunctis aduersitatibus liberet . et sanctorum uobis consortia praestet.

/Perpetuę uobis benignus ihesus christus suae misera- [fol. 185v. tionis tribuat subsidia . quibus et angelica praestitit non deesse suffragia.

Omnipotens deus . qui beatum petrum apostolum ne fluctibus mergeretur erexit . suę uobis miserationis porrigat dexteram . et uitam concedat perpetuam.

Omnipotens deus . qui beatum paulum apostolum ab infidelitatis tenebris liberauit . et fide sancta corroborauit . uiam uobis pacis et karitatis demonstrando . in spe regni cęlestis confirmet.

Omnipotens deus . qui duodenum sibi consecrauit numerum apostolorum . eorum uos doctrina enutriat . et intercessionibus protegat.

/Sanctorum martyrum intercessio gloriosa . uobis impetret [fol. 186. criminum ueniam et sanctarum uirtutum inmarcescibilem palmam.

Perpetua confessorum christi tuitio . mentes uestras perpetuo circumdet auxilio . eorumque digni efficiamini in cęlesti habitaculo.

Omnipotentis dei et domini nostri ihesu christi clementia piissimis sacrosanctarum uirginum interuenientibus meritis . uos gubernat per cuncta seculorum secula.

Sit uobis crux fidei fundamentum . sit spei suffragium . sit in aduersis auxilium . sit in prosperis adiumentum . Sit in hoste uictoria . sit in campo custodia . sit in uia fultura.

Et pastor in futuro gregem seruet /incolumem . per [fol. 186v. sanctę crucis uirtutem . quę nobis conuersa est agno uincente in salutem.

Quod ipse.

[B]enedictio dei patris.

[1] The verso of fol. 183 and both sides of fol. 184 are blank. What follows on ff. 185 *sqq.* seems to be nearly of the same date with the first portion of the contents of the volume, though less skilfully written.

[*In festo S. Michaelis Archangeli.*]

Benedicat uos omnipotens deus. angelicis interuenientibus suffragiis. et liberet a periculis uniuersis.

Quique archangeli michahelis supplici uoto in terris festum celebratis gloriosum. ipso opitulante perduci mereamini ad supernę glorię immarcescibile regnum.

Et quibus adhuc mortali corpore grauatis iam de angelica sollempnitate clarescit inestimabile tripudium. contingat postmodum in cęlestiam † perspicua gloria adipisci cum eis pio largiente domino interminabile donum.

Quod ipse.

Benedictio dei patris omnipotentis.

[*De sancta cruce.*]

/Benedicat uobis omnipotens deus :⁄ qui per unigeniti sui [fol. 187. ihesu christi domini nostri passionem et crucis patibulum genus redemit humanum.

Concedatque uobis. ut cum omnibus sanctis. quę sit eiusdem crucis longitudo. latitudo. sublimitas. et profundum. mente deuota comprehendere ualeatis.

Quatinus uosmet ipsos abnegando crucemque gestando :⁄ ita in presentis uitę stadio redemptorem nostrum possitis sequi. ut ei inter choros angelorum post obitum mereamini asscisci.

Quod ipse prestare.[1]

[1] The verso of fol. 187 contains the Greek alphabet.

[De Ordinatione Episcopi.][1]

/In die ordinationis episcopi. *Manissime pulsetur et can-* [fol. 188. *tetur prima. post quam ∻ eatur ad capitulum. ibique a decano. archidiacono. cantore et cancellario. ordinentur qui debent procedere ministri. sicut in maioribus mos est festiuitatibus. hoc est ii°. acoliti cum turibulis. ii°. subdiaconi cum crucibus. vii. acoliti cum candelabris et cereis. vii. subdiaconi cum euangeliorum libris. vii. diaconi cum sanctis reliquiis. xii^cim. presbiteri induti planetis. Acolitus indutus podere cum uasculo aureo chrismatis. Tercia pulsetur temporanee. et interim preparet se domnus archiepiscopus sandaliis et ceteris omnibus usque ad dalmaticam. Tunc induitur cappa. et tenens baculum pastoralem in manu ∻ procedit e sacrario. Similiter omnes episcopi exeant induti. Ipse autem electus necdum induatur sandaliis. sed tantum alba et stola. et cappa. nec ferat baculum. sed ponatur super altare cum anulo. usquedum consecratus accipiat de manu archiepiscopi. Venientes autem in ęcclesia ponantur sedes ita. Domnus metropolitanus sedebit uerso dorso ad altare. Sedilia uero ceterorum episcoporum. ponantur ante oculos metropolitani. sedės autem ipsius electi ponatur in medio. non tamen ad maius altare. Comprouinciales autem episcopi. offerant electum domno metropolitano his uerbis;* Reuerende pater. postulat sancta mater aecclesia. N. ut hunc presentem presbiterum ad onus episcopatus subleuetis. *Et respondeat metropolitanus.* Scitis illum dignum esse? *Et episcopi.* Scimus. et credimus illum esse dignum. quantum humana fragilitas sinit nosse. *Et respondeant omnes.* Deo gratias. *Tunc metropolitanus ad episcopos.* Audiamus si placet quid de tanta consecratione sancti patres statuerint. *Tunc cancellarius legat distincte*[2] *aperte ad intellegendum haec decreta. dicens.* Iube domine benedicere. *Et domnus.* Quicquid in nobis christo displicet. hoc sanctus spiritus emundet. *Ex decretis anacleti papę.* Anacletus episcopus uniuersis episcopis in italia constitutis. *Tunc metropolitanus ad electum.* Audisti karissime quod antiqua sanctorum patrum institutio docet. et precipit. ut [fol. 188v. his[3] qui ad ordinem episcopatus eligitur. maxime ut legimus in canone kartaginensi. antea diligentissime examinetur cum omni karitate. de fide sanctę trinitatis. et interrogetur de diuersis causis. uel moribus qui huic regimini congruunt. et quę necessaria sunt retinere secundum apostoli dictum. Manus nemini[4] imposueris. et ut etiam is qui est ordinandus antea erudiatur. qualiter sub hoc regimine

[1] This section of the MS. is an addition, probably of the 11th century. It is apparently intended to supplement the *Ordo* of foll. 144v.–150v. by additions and substitutions adapting it to the use of the Province of Rouen.
[2] *et* interlined. [3] The *h* has been erased. [4] *cito* interlined.

constitutum oporteat conuersari in ęcclesia dei ut inreprehensibiles sint qui ei manus ordinationis imponunt. Eadem diuina auctoritate et precepto interrogamus te dilectissime frater. karitate sincera. si omnem prudentiam tuam quantum tua capax est natura. diuinę scripturę sensibus accommodare uolueris?

Interrogatio. Vis ea quę ex diuinis scripturis intellexeris plebem cui ordinandus es et uerbis docere et exemplis? ℟. Volo.

Interrogatio. Vis per dei gratiam et tuam diligentiam talis esse qualem episcopum esse debere docet apostolus. uidelicet sobrium. prudentem. pudicum. ornatum. hospitalem. doctorem. non uinolentum. non percussorem. sed modestum. non litigiosum. non cupidum? ℟. Volo.

Interrogatio. Vis castitatem mentis et corporis deo donante custodire. et in ea filios tuos enutrire? ℟. Volo.

Interrogatio. Vis beato PETRO et sanctę romanę ecclesię esse subditus secundum statuta patrum? ℟. Volo.

Interrogatio. Vis sanctę rotomagensi aecclesię. michique et successoribus meis oboediens esse et subditus? ℟. Volo.

Interrogatio. Vis mihi et aecclesię meae professionem facere. sicut mos antiquitus constitutus obtinuit? ℟. Volo. et paratus sum in omnibus oboedire.

Interrogatio. Pauperibus et peregrinis omnibusque indigentibus uis esse propter nomen domini affabilis et misericors? ℟. Volo.

Deinde dicatur ei haec oratio. Haec omnia et cetera bona. tribuat tibi dominus. et custodiat te atque corroboret in omni bonitate. *Et respondeant omnes.* Amen.

Interrogatio credulitatis. Credis secundum intelligentiam et capacitatem sensus tui. sanctam trinitatem id est patrem. et filium. et spiritum sanctum. unum esse naturaliter atque essentialiter deum. omnipotentem. ęternum. et incommutabilem. neque tamen ipsum patrem esse qui filius est. nec filium ipsum esse qui pater est. /nec spiritum sanctum ipsum esse qui pater aut filius est. [fol. 189. sed patrem semper patrem. filium semper filium. spiritum sanctum semper spiritum sanctum? ℟. Credo.

Interrogatio. Credis quod pater plenus deus est in se. et filius plenus deus est in se. et spiritus sanctus plenus deus est in se. et tamen istas tres personas non tres deos. sed unum esse deum. uiuum et uerum ex quo omnia. per quem omnia. in quo omnia. quę sunt in caelo et in terra. uisibilia et inuisibilia? ℟. Assentior et ita credo.

Interrogatio. Credis dominum nostrum ihesum christum. deum uerum. plenum et perfectum. omnipotentem. et coequalem per omnia patri in diuinitate. temporaliter natum de spiritu sancto. et maria semper uirgine cum anima rationali. duas habentem natiuitates. unam ex patre ęternam. alteram ex matre temporalem. deum uerum. unicum et unum deum dei filium in duabus naturis in unius personę singularitate. impassibilem et immortalem diuinitate. sed in humanitate pro nobis et pro salute nostra passum uera carnis passione. die quadragesimo post resurrectionem cum carne qua resurrexit et anima ascendisse in caelum. et sedere ad dexteram patris inde

uenturum iudicare uiuos et mortuos . et redditurum unicuique secundum opera sua? ℟. Credo.

Interrogatio. Credis panem qui in mensa dominica proponitur panem tantummodo esse ante consecrationem . sed in ipsa consecratione ineffabili potentia diuinitatis conuerti naturam et substantiam panis in naturam et substantiam[1] carnis . Carnis uero non ullius alterius sed illius quę concepta est de spiritu sancto . et nata ex maria uirgine? ℟. Credo.

Interrogatio. Similiter uinum quod aquę† mixtum in calice sanctificandum propónitur . uere et essentialiter conuerti in eum sanguinem qui per lanceam militis de uulnere dominici lateris emanauit? ℟. Credo.

Interrogatio. Credis unam sanctam catholicam et apostolicam aecclesiam in qua hęc singularis gratia conficitur . in qua unum datur baptisma et uera omnium remissio peccatorum? ℟. Credo.

Interrogatio. Anathematizas omnem heresim extollentem se aduersus hanc sanctam aecclesiam catholicam? ℟. Anathematizo.

Interrogatio. Credis ueram resurrectionem eiusdem carnis quam nunc gestas . et uitam aeternam? ℟. Credo.

Oratio. Haec tibi fides augeatur a domino /ad ueram [fol. 189v. et ęternam salutem dilectissime frater.

Oratio ad missam.

ADesto deus supplicationibus nostris . et quod nostrę humilitatis gerendum est ministerio . tuę uirtutis impleatur effectu . per.

Alia.

PRopiciare deus . supplicationibus nostris . et inclinato super hunc famulum tuum cornu gratiae sacerdotalis . benedictionis tuę in eo effunde uirtutem . per.

Secreta.

HAec hostia quesumus domine emundet nostra delicta . et ad sacrificium celebrandum . subditorum tibi corpora mentesque sanctíficet . per.

In fractio[*ne*].

HAnc igitur oblationem seruitutis nostrę sed et cunctę familię tuae quam tibi offerimus etiam pro famulo tuo . N . quem ad episcopatus ordinem promouere dignatus es quesumus domine ut placatus accipias . et propitius in eo tua dona custodias . ut quod diuino munere consecutus est . diuinis effectibus consequatur . diesque nostros.

Postcommunio.

HAec nos communio domine purget a crimine . et caelestis remedii faciat esse consortes . per.

[1] An erasure here.

Ad pollicem consecrandum.

DEus et pater domini nostri ihesu christi qui te ad pontificalem sublimari uoluit dignitatem ipse te chrismate et misticę delibutionis liquore perfundat . et spiritualis benedictionis ubertate foecundet . ut quicquid sanctificaueris sanctificetur . et consecratę manus istius uel pollicis impositio . cunctis proficiat ad salutem . per.

Benedictio baculi.

OMnipotens et misericors deus . qui ineffabili bonitate uotis supplicantium assistis . quique ex tuę pietatis habundantia affectum petendi attribuis . baculo huic quem ad pastoralis officii signum in tuo nomine dedicamus . tuae benedictionis uim copiose infunde . ut eo pastor insignitus . sic populum tuum sollicite custodiat . quatinus ab unitate aecclesię nullatenus deuiare permittat . sed infractum redintegret . quassatum consolidet . seque una cum grege suo integrum tibi atque immaculatum conseruet . per.

|Benedictio anuli. [fol. 190.

DEus totius creaturę principium et finis . in quo clausa sunt omnia'. hunc anulum benedicere et sanctificare digneris . ut qui per eum famulo tuo honoris insignia concedis uirtutem et premia largiaris . quo et discretionis habitum semper retineat . et uerę fidei fulgore prefúlgeat . sanctae trinitatis quoque armatus munimine . miles inexpugnabilis acies diaboli constanter euincat . per.

[*Benedictio Cathedrae.*][1]

|[O]Mnipotens sempiterne deus qui distinctis ordinibus [fol. 191v. omnem militiam caelestem dignatus es in supernis sedibus ordinare . quique beatum petrum apostolum in cathedram honoris totius ęcclesiae sublimasti . et mathiam eiusdem consortem in throno apostolico residere uoluisti . quesumus pro tua immensa misericordia . effunde gratiam tuam in loco isto . ut sit hęc sedes cathedra honoris et dignitatis . in conspectu maiestatis tuę . ad laudem et gloriam nominis tui . ad honorem aecclesię tuę . ut quicumque in ea te eligente resederit . requiescat super eum gratia septiformis spiritus tuí . per redemptorem dominum nostrum ihesum christum . qui tecum uiuit et regnat . in unitate eiusdem spiritus sancti deus . per.

[1] Foll. 190v. and 191r. are blank; and the prayer which follows (without any title in the MS.) is thus separated from those preceding it. But it seems to have been written about the same time with these.

[*Nomina uocandorum et excommunicandorum.*]

Hi sunt uocandi[1]. Guillelmus de arcis. Filius huberti. Rogerus arundel. Guillelmus de uernū. hi sunt excommunicandi. Robertus filius helgonis. Guillelmus de poileio. Gunfridus de falesia. Gualterus diaconus de sancto leodecario. herbertus de totsimiliter. Goiffridus de comā uit. Filia heltonis. Filia ansguoldi. Ricardus de fonte. Filia benzelini. Radulfus de argentō. De filiabus ansguoldi. q[2] quarum unam habet Ricardus. alteram Gislebertus. Monachi pecuniam habentes.

[1] This list of persons to be summoned and excommunicated is written on the lower part of fol. 191v. in a hand (or hands) of the latter part of the 11th century.
[2] A blur follows this letter.

NOTES.

ABBREVIATIONS, ETC., USED IN THE NOTES.

Æth. = Benedictional of S. Æthelwold, printed in *Archaeologia*, vol. xxiv.
Claud. = Brit. Mus. MS. Claudius A. iii.* [This includes fragments of three Pontificals, besides Episcopal Benedictions. The parts which belong to an 11th-century Pontifical are distinguished as Claud.[2] The latest of the three Pontificals is not cited in this volume.]
D. = Pontifical of S. Dunstan (Paris, Bibl. Nat., MS. Lat. 943).*
Egb. = Pontifical of Egbert (Surtees Society Publications, vol. 27).
El. = *Codex S. Eligii*, published by Ménard; reprinted in Migne's *Patrologia Latina*, vol. 78.
Koll. = Benedictions from Kollar's *Analecta Vindobonensia*, reprinted in Migne's *Patrologia Latina*, vol. 78.
Lan. = *Pontificale Lanaletense* (Rouen, MS. A 27).*
Leofr. = The Leofric Missal, edited by F. E. Warren, 4to, Oxford, 1883.
M. = Magdalen College, Oxford, MS. 226.
O. = Benedictions from the Vatican MS. Ottob. 313, as shown in Muratori's *Liturgia Romana Vetus*, vol. ii.
Pam. = Benedictions in Pamelius' *Liturgicon Latinum*, vol. ii.
Ramsey = Brit. Mus., MS. Add. 28,188.
Rob. = The Benedictional of Abp. Robert (Rouen, MS. Y7).
T. = Pontifical of S. Thomas of Canterbury (Douai, MS. 67).*
Th. = Benedictions from the Benedictional of S. Thierry, near Rheims, reprinted in Migne's *Patrologia Latina*, vol. 78.
Vat. = Benedictions of the Vatican MS. Reginae 337, as shown in Muratori's *Liturgia Romana Vetus*, vol. ii.
W. = The Westminster Missal (H.B.S., vol. v.).
44. = Corpus Christi College, Cambridge, MS. 44.*
146 = Ditto ditto ditto 146.*
326 = Bodleian MS. (Canonici) Liturg. 326.
329 = Ditto ditto ditto 329.

For the MSS. marked * much use has been made of the transcripts or extracts placed at the disposal of the Society by the Very Rev. W. G. Henderson, D.C.L., Dean of Carlisle. For the variations of the Ramsey Pontifical in the Order for the Dedication of a Church, Mr. W. H. Frere's scheme and notes in the third volume of the *Alcuin Club Collections* have been used: and for *Pontificale Lanaletense* the partial edition by Mr. John Gage, in *Archaeologia*, vol. xxv., has been followed so far as it extends. For this MS. a recent transcript by Mr. L. G. Wickham Legg has also been used.

References to Martène, *De Antiquis Ecclesiae Ritibus* are made to the folio edition of 1763-4.

NOTES.

THE Benedictional which forms the first portion of the MS. is divided into two sections, one containing the benedictions of the *Temporale*, the other those of the *Sanctorale* with the addition of ferial benedictions, and of a small number of benedictions for special occasions. Each section includes, besides the "Episcopal benedictions" for use at Mass, certain forms of benediction employed on particular days. The forms for blessing the Ashes on Ash Wednesday, the Palms on Palm Sunday, and the Oils and Chrism on Maundy Thursday are in the first section; the second includes a form for blessing the Candles on the feast of the Purification, and is closed by a form for the Reconciliation of Penitents.

The "Episcopal benedictions" *per anni circulum* are almost all to be found, with no great amount of variation as regards their position or their text, in the Benedictional of S. Æthelwold. A large proportion of them are also in the Pontifical of Egbert. This agreement is less marked in the benedictions of the *Sanctorale*. The corresponding portion of the Pontifical of S. Dunstan, though not always agreeing with our MS., is for the most part in accord with it, where the two provide benedictions for the same day or the same purpose; but S. Dunstan's Pontifical provides in some cases additional forms. The same is the case with *Pontificale Lanaletense*.

The collections of benedictions referred to by symbols in the following notes are as follows, the Benedictional of Archbishop Robert being indicated by the symbol Rob.:—

1. The Pontifical of Egbert (Surtees Society, vol. 27), cited as Egb.
2. The Benedictional of S. Æthelwold (*Archæologia*, vol. xxiv.), cited as Æth.
3. *Pontificale Lanaletense* (Rouen MS. A 27), cited as Lan.
4. The Pontifical of S. Dunstan (Paris, Bibl. Nat., MS. Lat. 943), cited as D.
5. The Magdalen College Pontifical (MS. Magd. 226), of the 12th century, cited as M.
6. The Westminster Missal (H.B.S., vol. v.), of the 14th century, cited as W.

These six books show a considerable amount of agreement, and for the purposes of this comparison may be treated, in spite of the differences which exist among them, as a single group. They are cited collectively as "group A."

7. The Benedictions of the Gregorian Sacramentary (*Codex S. Eligii*) published by Ménard, reprinted in Migne's *Patrologia Latina*, vol. 78, cited as El.
8. The series from the Benedictional of S. Thierry near Rheims, reprinted in the same volume, cited as Th.

9. The Bodleian MS. (Canonici) Liturg. 326, an 11th-century Benedictional, apparently from the neighbourhood of Verona, cited as 326.

These three (cited collectively as "group B") are in frequent agreement with the former group. The Benedictional of S. Thierry shows a special resemblance to Æth., since it contains a large number of forms which occur in Æth. but are not found in the other collections of groups A and B.

10. The Benedictions contained in vol. ii. of Pamelius' *Liturgicon Latinum*, cited as Pam.
11. The Benedictions of the Leofric Missal, cited as Leofr.
12. The Benedictions of the Vatican MS., Ottob. 313, as shown in Muratori *Liturgia Romana Vetus*, vol. ii., cited as O.
13. The Benedictions of the Vatican MS. Reginae 337, as shown in the same volume, cited as Vat.
14. The series of Benedictions from Kollar's *Analecta Vindobonensia*, reprinted in Migne's *Patrologia Latina*, vol. 78, cited as Koll.

The last four are cited collectively as "group C."

15. The Bodleian MS. (Canonici) Liturg. 329, a 15th-century Benedictional, apparently from Treviso, cited as 329.

This Benedictional frequently agrees with Vat. in omitting forms common to the other collections cited; but it does not so often agree in regard to the form adopted as a substitute.

p. 4. The two benedictions on this page are a later addition. I have not found them elsewhere.

p. 5. **In vigilia Natalis Domini.** This is in all but Vat.; Pam. assigns it to the Mass *in gallicantu;* in El., 326, 329, it is *in nocte.*

Ad missam in Nocte. This is not in Egb., but appears in the others of group A. It is also in Th. for the mass *primo mane.*

In primo mane. The loss of part of this benediction is probably due to the removal of a leaf having on its verso a miniature facing the next benediction. The form is not in Egb., and the others of group A, which have it, do not agree in the text. M. and W. omit the clause beginning *Complectere;* while Æth. has a text which seems to be corrupt. The last two clauses (before *Quod ipse*) appear in Th. and Lan. as follows :—

Complectere hunc populum in ecclesiae sinu qui nobis processisti Mariae de thalamo. *Amen.*

Sit haec plebs tuis praeceptis obedienter amabilis, sicut est partus Virginis in origine singularis : ut cum dies tui fulgoris effulserit, invenias in illis quod recondas in horreo, pro quibus dignatus es in carne venire de caelo. *Amen.*

M. and W. divide the last clause, and vary the wording slightly.

p. 6. **[Benedictio in die.]** This is in all but Vat. and 329; Egb. has *animarum* for *animalium* in the second clause.

In octavis domini. In all but Vat. and 329. *Senarii* is the ordinary reading instead of *septenarii* in the third clause.

Dom. i. post Natale Domini. This benediction is absent from Egb., which gives instead the benediction assigned in Rob. to the first Sunday after Epiphany. It is absent also from group C. In 329 it is assigned to the first Sunday after Epiphany. The more usual reading in the first clause is *misit ut mundum salvaret.*

p. 7. **In Theophania Christi.** This is in all but Vat. and 329.

Dom. i. post Epiph. This is common to group A, group B, Pam., and 329. Egb. employs it for the first Sunday after Christmas, 329 for the third Sunday after Epiphany. Th., which reckons the Sundays after

Epiphany as the second, third, etc., after Christmas, gives it to the second of the series. M. and W. show some variation in the first clause.

Dom. ii. post Epiph. Common to the same series as the last. Egb. has it for the first, 329 for the fourth, Sunday.

p. 8. **Dom. iii. post Epiph.** Common to the same series as the last. Egb. has it for the second, 329 for the fifth, Sunday.

Dom. iv. post Epiph. In Egb., Æth., Lan., D., group C, and Pam. Egb. has it for the third Sunday.

Dom. v. post Epiph. In group A, El., Th. Egb. has it for the fourth Sunday, and agrees with Rob. in reading *bonorum semen* for *bonum semen* in the first clause.

Dom. vi. post Epiph. In Egb. Lan., D., Æth., El., Th. (Egb. assigning it to Septuagesima, probably by an error).

p. 9. **In Septuagesima.** Common to groups A and B. Egb. has it as the first of two forms for Sexagesima.

Dom. Sexagesimae. Common to groups A and B. The general reading in the first clause substitutes *nosse* for *magna*. Egb. and Lan. agree with Robert.

In Quinquagesima. Common to groups A and B; but Egb. (having no form for Quinquagesima) assigns this one to Ash Wednesday.

Benedictio cinerum. See *Missal of Robert of Jumièges*, p. 61, or *Leofric Missal*, p. 204. The form is in Lan.

p. 10. **Item alia.** This is not in the *Missal of Robert of Jumièges*, but appears in the *Leofric Missal*. Also in Lan.

Bened. ad Missam. In Æth., Lan., D., M., W., Th. Æth. has it as an alternative form for the second Sunday in Lent; Th. for Ash Wednesday and the following days *infra hebdomadam*.

Initio Quadragesimae. This is common to all but Th., Vat., and 329. Of group A, Egb. and Lan. have the same form as Rob.; Æth. divides the first clause (making four); and D. M. W. also divide the first clause, but omit that which is the third in Egb. and Rob.

p. 11. **Dom. ii. in XL.** This is common to all. Æth., 326, 329, give it to Dom. iii.; O. to *Dom. prima*, but has only three between this and Palm Sunday. Vat. does not distinguish the Sundays in Lent for this purpose.

Dom. iii. in XL. Common to all but Æth.

Dom. iv. in XL. Common to all but Æth. and Vat.

Dom. v. in XL. Common to all but Æth. and 329, the latter having none.

p. 12. **Benedictio ad ramos palmarum.** All the forms which appear here for the blessing of the palms appear (with others) in the fuller order of *Pontificale Lanalatense*. The first (beginning *Auge fidem*) and second are in Egbert's Pontifical, p. 135. The fourth is set before the mass of the day in O. (see Muratori, *Lit. Rom. Vet.*, ii. 51); the third has the same position in the *Leofric Missal*, p. 90.

p. 13. **Benedictio ipso die ad Missam.** This is common to all the series.

Alia de passione domini. Common to all but Th., 326, Leofr., 329.

Consecratio chrismatis et olei. This text is closely related to the parallel portion of Egbert's Pontifical (p. 120), which seems to have been derived from an early *Ordo Romanus*. But the text of Rob. omits the mention of the Lateran which appears in Egb., and the mention of the *Cardinal* deacon. It also modifies in some other respects the wording of the rubrics. The order in Lan. agrees more closely with Egb.

p. 15. **Benedictio ad Mandatum.** Common to all but Th., 326, 339.

p. 16. **Benedictio in Sabbato Sancto.** This is one of two forms in Æth., but is not in any of the others.

In die Paschae. The first of these forms is common to all the series. The second (*Deus qui calcatis*) appears in Egb. as a *Benedictio in Pascha ad Vesperum*, with several additional clauses, and in Æth. It has only the first clause in common with a form contained in several of the other series for the Saturday of Easter week.

p. 17. In dealing with the benedictions from Easter Day to Rogation Sunday some of the collections do not assign the benedictions to particular days; others make an assignment differing more or less from that of Rob. Of these differences it does not seem necessary to take minute account. The order in Rob. is in general the same as that in Egb., the only exception being on the Saturday of Easter week.

Feria secunda. This is common to groups A and B (except 326) and Pam.

Feria tertia. This and the other benedictions to **Feria sexta** inclusive are common to groups A and B and Pam.

p. 18. **Benedictio in sabbato.** This is found in Æth. Egb. and several others have for the same day a form beginning *Deus qui calcatis;* see above, note on p. 16.

In Oct. Paschae. Common to groups A and B, Pam., Leofr., and O.

p. 19. **Dom. i. post Oct.** Common to all but Vat. and 329.

Dom. ii. post Oct. Common to all but Th., Vat., and 329.

Dom. iii. post Oct. In Egb., Æth., D.

p. 20. **In Letania Maiore.** Not in Pam., Vat., or 329. The rest have it, though not generally with this title. Egb. has *de ieiunio uel Dom. iiii.* Æth. and Lan., employ the term *Laetania Maior*, as does D. The last seems to intend the benediction so headed for use on the Sunday, as the Rogation benedictions which follow are for the Monday and Tuesday.

In tertia Feria. In D. and Th.; the latter assigns it to the Sunday.

In quarta Feria. In Æth., D., and Th.; also (in a longer form) in Egb.

p. 21. **In die Ascensionis.** Common to all but Vat.

Dom. post Ascensionem. Common to groups A and B. Æth. has it for the Vigil; Egb. for the Sunday, but places it before that for the festival.

In vigilia Pent. Common to all but Th., Vat., and 329.

p. 22. **In die Pent.** Common to all but Vat.

Per totam septimanam. Common to groups A and B and 329; but sometimes specially assigned to the Saturday.

Dom. Oct. Pent. Common to groups A and B.

p. 23. **Alia Dom. Oct. Pent.** This is in D. and in Th. In the latter it is assigned to the 20th Sunday after Pentecost.

Most of the benedictions which Rob. provides for the Sundays from Pentecost to Advent are common to groups A and B, or to the majority of the collections included in those groups. Th. has fewer of the set than the rest, and some of those which it includes appear in it as *benedictiones quotidianae*, not as assigned to these Sundays, or to any day in particular. These, and others of the set in Rob. appear also as *benedictiones quotidianae* in Pam., O., and Koll., and a few of them in Vat. Of these collections only Pam. provides special benedictions for the Sundays after Pentecost, and its set is different from that of Rob. throughout. To this set the editor has appended another set of eleven benedictions, taken from an Utrecht MS., assigned to the first eleven Sundays after Pentecost. These, together with the set of *benedictiones quotidianae* found in Pam., O., and Koll., make up practically the whole series of the Pentecost benedictions which Rob. shares with the Pontifical of Egbert and the other collections of groups A and B. It seems on the whole most likely that this series has been made up by

combining two sets, of which one is represented by Pamelius' Utrecht set (cited in the following notes as Pam. 2), the other by the *benedictiones quotidianae* of O., Koll., and Pam. It is probable that the set of Pam. 2 was meant to be repeated on the remaining Sundays before Advent, and the other set, though described as *quotidianae*, were possibly employed as a series for the Sundays from Pentecost to Advent, either by applying the same benediction for two consecutive Sundays, or by beginning the series afresh when its end was reached. There is, of course, the usual variation in the description of the Sundays as *post Pentecosten* or *post Octavas Pentecosten* among the different texts which follow on the whole the same order as Rob.; but it does not seem necessary to take notice of this in detail.

Dom. i. post Oct. In Egb., Æth., Lan., D., El., 326; *quotidiana* in Pam., O., Koll.; a slightly different form appears in Vat. as the first of the whole series of benedictions.

Dom. ii. post Oct. Common to groups A and B, with the exception of M. and W.

Dom. iii. post Oct. Common to groups A and B (except Æth.) and Pam. 2. Æth. has only one form for the Sunday: it has this form elsewhere, for the Nativity of S. Agnes, and for the *Natale Virginis non martyris* in the *commune*.

p. 24. **Dom. iv. post Oct.** Common to groups A and B and Pam. 2.

Dom v. post Pent. Common to groups A and B, except W., Th., 326; *quotidiana* in Pam., O., Vat., Koll. In M. it appears for this Sunday and also for a week-day in Advent.

Dom. vi. post Pent. Common to groups A and B and Pam 2.

Dom. vii. post Pent. Common to groups A and B (except W., Th., 326); *quotidiana* in Pam., O., Koll.

p. 25. **Dom. viii. post Pent.** Common to groups A and B and Pam. 2.

Dom. ix. post Pent. Common to group A and El.; *quotidiana* in O., Vat., Koll.

Dom. x. post Pent. Common to groups A and B and Pam. 2.

Dom. xi. post Pent. Common to groups A and B (except W. and Th.); *quotidiana* in Pam., O., Vat., Koll. M. has it also for a week-day in Advent.

p. 26. **Dom. xii. post Pent.** Common to groups A and B and Pam. 2. There is a slight variation of reading in the first words, in which W. and M. agree with Rob.

Dom. xiii. post Pent. Common to groups A and B (but in Th. only as *quotidiana*); *quotidiana* in Pam., O., Koll. (in the last, the first words differ); M. has it also for a week-day in Advent.

Dom. xiv. post Pent. Common to groups A and B and Pam. 2.

Dom. xv. post Pent. Common to groups A and B (except Th.); *quotidiana* in Pam., O., Koll.

p. 27. **Dom. xvi. post Pent.** Common to groups A and B and Pam 2.

Dom. xvii. post Pent. Common to groups A and B (in Th. only as *quotidiana*); *quotidiana* in Pam., O., Koll.

Dom. xviii. post Pent. As the last.

Dom. xix. post Pent. As *Dom. xvii.*

p. 28. **Dom. xx. post Pent.** As *Dom. xvii.*

Dom. xxi. post Pent. As *Dom. xvii.*

Dom. xxii. post Pent. Common to groups A and B and Pam. 2.

Dom. xxiii. post Pent. Common to groups A and B (except 326) and Pam. 2.

p. 29. **Dom. xxiv. post Pent.** Common to groups A and B (except Æth., which has none) and Pam. 2. In Pam. 2 it is for *Dom. xi.;* Egb., El., Th., 326, mark it as for *Dom. v. ante Natale Domini.*

Dom. Adventus. Common to all. Leofric assigns it to the 4th Sunday.

Dom. ii. Adv. Common to groups A and B and Pam.

Dom. ii. ante Natale Domini. Common to all but Vat. In Leofric it is general for Advent.

p. 30. **Dom. i. ante Natale Domini.** Common to groups A and B and Pam.

In ieiuniis iv. temporum. In Æth. for *Dom. ii. in XL.*

Item de ieiunio. In Æth. for *Dom. iii. in XL.*; in 326 for *Sabb. in iv. temp. mensis septimi.*

Benedictio Sabbato. Æth. has this *in passione Domini*: Th. *in aurium apertione.*

The last three benedictions appear in Lan. for the Ember days *mensis decimi.*

pp. 33–48. In the benedictions of the *Sanctorale* the collections of group A are very frequently in agreement with Rob.; but, except in cases where the form is common to most of the collections, this is less often true of those of group B. Nor is the agreement of the whole of group A so frequent as in the *Temporale*. Lan. has most of the series, including several which are not in D. Of group B, Th. is more frequently in agreement with Rob. than either El. or 326.

p. 33. **In Nat. S. Stephani.** Common to all.

In Nat. S. Ioannis. Common to all.

In Nat. Innocentum. Common to all but Vat.

p. 34. **In Nat. S. Sebastiani.** In Æth., Lan., and W.

In Nat. S. Agnetis. In Æth. and Lan.

In Conv. S. Pauli. In Æth., Lan., W., and group B.

p. 35. **Or. ad candelas benedicendas.** This form appears, as part of an office for the same purpose, in Lan., D., Leofr., and in the *Missal of Robert of Jumièges*. In the last-named the first words stand as in Rob. The other three read *Domine deus creator*, etc.

In Purif. S. Mariae. Common to all but Vat.

p. 36. **In Nat. S. Agathae.** In Æth., Lan., W., Th.

In Cath. S. Petri. In Æth., Lan., W., Th., 329.

In Nat. S. Gregorii. In Æth.

p. 37. **In Annunt. B.M.V.** In groups A and B (except 326), Leofr., O., 329.

De Inv. S. Crucis. Common to all but Vat. and 329.

In Vig. S. Ioannis. In Æth., Lan., M., W., Th.

p. 38. **In Nativ. S. Ioannis.** Common to all but Th.

In Vig. SS. Petri et Pauli. In Æth., D., M., W., Th. Æth. has it as a second form for the festival, altering and combining the first two clauses.

In Fest. SS. Petri et Pauli. Common to all.

p. 39. **In Nat. S. Grimbaldi.** Not in any of the others.

In Trans. S. Benedicti. In Æth.

In Nat. S. Laurentii. Common to group A.

p. 40. **In die Assumptionis B.M.V.** Common to all but 329. Koll. has it for *Nativ. B.M.V.*

In Nat. S. Bartholomei. In D.

p. 41. **In Passione S. Ioannis.** Common to all but Vat. and 329. 326 has it *in Conceptione S. Io. Bapt.*

In Nat. S. Mariae. Common to group A (except Æth., in which a leaf is wanting at this point).

In Exalt. S. Crucis. Common to group A (except Egb.) and Th.

p. 42. **In Fest. S. Michaelis.** Common to group A (except Egb.).

Alia. Common to group A (except M.).

In Fest. Omn. SS. Common to group A (except M.) and Th. M. has a form with the same beginning.

p. 43. **Alia.** In D. and Lan.

In Nat. S. Martini. Common to group A and Th., with slight variation in the first words.

p. 44. **In Nat. S. Ceciliae.** Æth., Lan., D., W. have this for S. Clement, *mutatis mutandis.*

In Nat. S. Clementis. D. has this for S. Cecilia, Lan. for S. Chrisogonus, *mutatis mutandis.*

In Vig. S. Andreae. Common to group A. Added in Lan.

In Nat. S. Andreae. Common to group A. Added in Lan.

p. 45. **In transitu Iudoci Conf.** Not in any of the others.

In Vig. Apostolorum. In D., W., M.

p. 46. **In Nat. Apostolorum.** Common to all but El., Th.

In Nat. Unius Martyris. Common to all but Th.

In Nat. Plur. Martyrum. As the last.

In Nat. Unius Conf. Common to all but Vat. and 329.

p. 47. **In Nat. Plur. Conf.** Common to all but Vat.

In Nat. Unius Virg. non Mart. Not found in the others.

In Nat. Virg. Mart. Common to all but Th. and Vat.

p. 48. **In Nat. Plur. Virg.** Common to groups A and B (except Th.), Pam., Koll. Egb. has it *in ordinatione diaconissae.*

pp. 48–50. This series of benedictions for Sundays and week-days is not in any of the other collections as a whole. That for Saturday is in D., M., and W. The first of the two Sunday benedictions has some resemblance to one on p. 23. It is in Lan. for Sundays.

p. 51. **In monasterio.** This is one of two in D.; it appears in W. for the Profession of a Monk.

Ad matutinum. In Egb. and D.

p. 52. **Ad vesperas.** In Egb. and D.; also in 329 for *Dom. vii. post Epiph.*

Ad completorium. In D. and Th.

Super regem: tempore synodi. In Egb., Lan., D., El., Th., Leofr., O.

Super regem: quotidiana. In Egb., Lan., and D.

p. 53. **In ordinatione episcopi.** In D., M., W.

In ordinatione presbyteri. In D.

In ordinatione diaconi. In D.

p. 54. **In dissolutione synodi.** In Egb., Lan., and D.

Post confirmationem. Common to group A; but Egb. and Æth. have it for *Sabb. post Pent.;* W. as *Ben. noviter baptizati.*

p. 55. **Pro iter agentibus.** In Egb. and D.; but the fourth clause in Rob. is in these part of another form.

Ben. sponsi et sponsae. In D. and M. Also in Lan. (later hand).

In tempore pestilentiae. In D. Also in Lan. (later hand).

p. 56. **In tempore belli.** In D., M., W.

In visitatione infirmi. In D.

Pro defunctis. In Lan., but not found in the others.

pp. 57–60. The form for the reconciliation of a penitent agrees very closely with the parallel form contained in D. Lan. has two forms; of these the first, printed from that MS. by Martène, *De Ant. Eccl. Ritibus*, lib. II. cap. vi. art. 7 (*Ordo* 2) agrees in part, the second (which is incomplete) agrees thoughout (so far as it goes) with Rob. A large proportion of the prayers common to these MSS. are to be found in Egbert's Pontifical, though not in the same order, some of them being assigned to Ash Wednesday, and those which are allotted to Maundy Thursday being differently arranged.

The first order in Lan. inserts before the form *Absolvimus te* two prayers which do not appear in D. or Rob., but which in the Gelasian Sacramentary and in Egbert's Pontifical precede a shorter form of the

prayer *Deus humani generis benignissime conditor.* It omits the rubric which D. and Rob. set at the beginning of the whole form. From the absolution *Absolvimus te* down to the end of *Deus humani generis* the three MSS. are in agreement; but at the latter point Lan. adds a prayer (*Domine deus omnipotens rex regum*), which is not in D. or Rob. and proceeds—

Tunc levas eum de pavimento, et dicis antiphonam. Vivo ego dicit dominus, nolo mortem peccatoris, sed ut magis convertatur et vivat. *Ps.* Miserere mei deus secundum.

Then follows (with the heading *Item alia absolutio*) the prayer *Deus innocentiae restitutor* (p. 60), and after it an *Absolutio episcopi*, which is not in D. or Rob.; D. substitutes for the *Absolutio episcopi* another prayer, and adds directions for the admonition of the penitent.

pp. 61–65. The *Ordo* contained in these pages is, as has been said above (p. 60, *note*), an addition to the original contents of the MS., made at a date at which it would appear that the book was at Rouen, since other additions of the same period belong to that locality. The *Ordo* is to be found also in Hittorp's *Ordo Romanus*, and Mabillon states that he had collated several MSS. for the text which he includes in his series of *Ordines Romani.* Of these it is most likely that our MS. was one, since Mabillon appears to have made use of it for other purposes.

pp. 66, 67. The fragment of the Canon, like the *Ordo* which precedes it, was most probably written at Rouen. The most notable feature of its text is the mention of S. Hippolytus among the saints commemorated in the *Communicantes.* No other unusual name appears either in this or in the later clauses which contain the names of saints, and the insertion does not warrant any precise inference as to the source of the text copied by the scribe. In the Rouen MS. A. 566, which probably came from S. Denis, the name of S. Hippolytus is only one of a large number of unusual names inserted in the *Communicantes.* (See Delisle, *Mém. sur d'anc. Sacramentaires*, p. 294.)

pp. 69–72. The use of the smaller type employed for the later additions to the original MS. in these pages is the result of the manner in which the sermon had been copied by the transcriber. Though the sermon is perhaps an addition to the original contents of the book, it appears to be actually the work of the original scribe, and may therefore be regarded as having been intended for use in England. It seems, however, most probable that Martène's suggestion as to the original authorship of the sermon is right, and that (apart from some interpolations) it is really the work of S. Caesarius of Arles.[1] Thus its references to liturgical usages are primarily evidence for the customs observed in south-eastern Gaul in the first half of the sixth century, not for those observed in England in the last years of the tenth or the first years of the eleventh. But it may be reasonable, perhaps, to suppose that the customs mentioned in the sermon were not wholly unknown to those for whose edification it was copied: had they been so, the force of the illustrations drawn from them would have been slight, and injunctions to observe them would hardly have been delivered. The usages in question are not very numerous. Reference is made to the cleansing of the hands of those who drew near the altar to communicate, and to the practice that women coming to receive the Sacrament should cover

[1] Dom Germain Morin, who speaks with special authority on such a question, informs me that he is strongly of this opinion: he has kindly pointed out to me that the sermon appears with some variation of readings, and with the omission of the last 18 lines on p. 72, in the 8th century *Homiliarium* of Burchard, a collection for the most part made up of discourses of S. Caesarius. See his article on the *Homiliarium* in *Revue Bénédictine*, vol. xiii. p. 105 (March, 1896).

their hands with a linen napkin (p. 70).[1] The use of flowers for decking churches seems to be implied (p. 71). With regard to Baptism, Easter is regarded as the normal time for its administration; in the case of those who were baptized at any other festival, a preparation of seven days is enjoined, in which the candidates were admitted "ad oleum vel ad manus impositionem" (p. 71); that is to say, they were admitted (as those to be baptized at Easter were admitted during Lent) to the status of catechumens, and to the preparation for Baptism, on some day before that on which they were baptized. It is, perhaps, hardly likely that the ancient order of the preparation for Baptism was so generally observed in England at the date to which the MS. belongs, as this passage would seem to imply; but it is not improbable that its observance was regarded as a thing desirable, and one which might properly be recommended, although it was no longer enforced. How long the primitive custom of delivering the Eucharist into the hands of lay communicants was retained in England is uncertain. In France it was prohibited by a canon sometimes cited as an enactment of a Council of Tours, sometimes as that of a Council of Rouen, which Martène (*De Ant. Eccl. Rit.*, lib. I. cap. iv.) refers to Rouen and assigns to the ninth century, while Sala, in his notes on Bona (*De Reb. Liturg.*, lib. II. cap. xvii.), also referring it to Rouen, assigns it to a date about 650, on the authority of a recent edition (1717) of the Councils of the Province of Rouen. In England it certainly existed at the time of Caedmon's death, c. 680 (see Bede, *Hist. Eccl.*, iv. 24), and may have continued much later. The 5th of Mabillon's *Ordines Romani* speaks of priests receiving in their hands, as though the rule for others than priests was different; the sixth provides (as may be seen on pp. 64, 65 of this volume) that the priests and deacons assisting at Mass should receive in their hands, but not the subdeacons.

Other customs mentioned in the sermon, which are probably of a heathen or semi-heathen kind, relating to the veneration of trees and wells, and to the consultation of soothsayers and sorcerers (p. 71), were probably by no means extinct in England in the tenth century, and are not altogether unknown in the twentieth.

pp. 73, *sqq*. The order here provided for the consecration of a church is somewhat more developed than that in Egbert's Pontifical. It agrees very closely with the parallel part of the other English Pontificals of the tenth and eleventh centuries, most closely with *Pontificale Lanaletense*, the Pontifical of S. Dunstan, and MS. 146 of the Library of Corpus Christi College, Cambridge, which, as regards the earlier portion of its contents, seems to have proceeded from Winchester. The British Museum MS. Claudius A. iii. is in some details nearer to Egbert than this group; the British Museum MS. Add. 28,188 (apparently from Ramsey), and MS. 44 of Corpus Christi College, Cambridge (apparently from Canterbury), often agree together, and both show a slightly more advanced development than the group to which our text belongs. These texts are cited by the symbols given in the list prefixed to the Notes (p. 168, *supra*).

Immediately before its order for the dedication of a church, Egb. places (i.) a form *ad nuntiandum populo*, nearly identical with the Gelasian *Denuntiatio quum reliquiae ponendae sunt martyrum;* (ii.) a rubric directing that relics are to be provided by the bishop the day before the consecration, and placed where they may remain "cum

[1] Both these points are mentioned in another sermon of S. Caesarius; the latter usage, which is here commended, is enjoined by a canon of the Council of Auxerre. (See Duchesne, *Origines du Culte Chrétien*, p. 214, ed. 1898.)

hymnis et laudibus et luminaribus" throughout the night, till their removal to their new resting-place. In the same position 146 has a list of the things required for the dedication.

p. 73. **Primitus enim convenit,** etc. Egb., Claud., Lan., and D. all begin with this rubric, to which Egb. joins the direction for placing lighted candles round the church; 44 begins with the first portion of the rubric, but makes a break at *debent*, inserting directions for the use, after vesting, of the psalm *Deus misereatur*, certain preces and a collect (*Deus qui paterna*), and then proceeding *Deinde veniant*, etc. Ramsey begins with the forms to be used after vesting; 146 with the direction to say, after vesting, the collect *Deus qui paterna*.

Zachaee festinans descende. Egb. places before this anthem, and after the setting of the candles, the collect *Actiones nostras;* after the anthem it proceeds at once with the litany. Claud. omits anthem, collects, and litany.

Actiones nostras. Lan. omits this collect here, adding it later.

Deus qui nos. Omitted by Egb. and D.; 44 adds a third collect (*Omnipotens et misericors deus, qui sacerdotibus*).

Et illuminentur, etc. This action in Egb. takes place earlier. In D. it is accompanied by an anthem (*Ab oriente portae tres*, etc.), and followed by a collect (*Deus qui apostolorum*).

Et ter circumeat, etc. In Egb. and Claud. no precise number of circuits is prescribed; D. orders that the procession is to start from the S. door, by which the entrance into the church is afterwards to take place; 44 directs that the relics are to be carried in the procession.

p. 75. **Praeveniat nos.** This collect and that which follows it are omitted in Egb. and Claud.; D., 146, and Lan. add another (*Deus caeli terraeque dominator*), Lan. adding also *Actiones nostras;* Ramsey and 44 have as a third collect *Omnipotens sempiterne deus qui per filium tuum.*

Et ingrediatur, etc. Egb., Claud., and D. make no mention of any procession round the church at this point. The dialogue proceeds without interruption, and is followed by the psalm, sung, with its antiphon, outside the opened door, and by the collect *Domum tuum.* Lan. agrees almost verbally with Rob.; 146, 44, and Ramsey follow the same lines; 44 indicates the S. door, thus agreeing with D.

p. 76. **Hac oratione finita,** etc. There is no mention of the cross carried by the bishop in Egb., Claud., D., which also omit the anthem *Crux pellit hostem:* 44 directs the bishop to make, with the cross he carries, the sign of the cross *in longitudine et latitudine pavimenti*, with the words, *Crux Christi expellat hinc hostem: crux Christi triumphet hic et in aevum*, and thereafter to plant his cross *in medio ecclesiae:* Ramsey omits the former direction, but orders the fixing of the cross with the same variation of the anthem. In the text, with which Lan. and 146 agree, the midst of the church is not reached till some point in the course of the psalm *Fundamenta eius*, and there is no instruction as to what the bishop is to do with the cross he carries in his hand. Egb. omits *Fundamenta eius*, and places the anthem *Benedic domine* (in a different form) after the collect *Deus qui invisibiliter.*

Tabernaculum hoc. This collect is placed earlier by 44, which has here the psalm *Benedixisti domine*, with anthem *Domine qui Moysi locutus es*, followed by a long collect (*Deus qui Moysi famulo tuo ex mille millibus*). Ramsey adds, after *Tabernaculum hoc*, a third collect (*Copiosa beneficia*), which appears also (in a later hand) in Lan.

Inter se orationem facientes. In 44 they are directed to say secretly the seven penitential psalms *et alias preces sive orationes:* 146 also mentions the penitential psalms.

p. 78. **Deinde incipiat,** etc. Egb. and Claud. have no anthem or psalm at this point: D. has only the first anthem and psalm: Lan. and 146 agree with the text: 44 adds after the psalm *Magnus dominus* a collect *Deus qui sanctum Moysen.* Ramsey has a collect after each psalm, and adds at the end of the section the anthem, psalm, and collect which 44 puts immediately before the Litany.

Benedicens salem et aquam cum cinere. The benedictions and exorcisms which follow seem to be rather out of their natural sequence; but Claud. and 146 have them in the same order. Egb., Lan., and D. place them in the order: (1) *Exorcismus salis*, (2) *Benedictio salis*, (3) *Exorcismus aquae*, (4) *Benedictio aquae*, (5) *Benedictio cinerum.* Egb. has an alternative form for (1). Ramsey and 44 place (5) between (2) and (3), and add words for use at the mingling of the ashes and salt, and at the admixture of the wine. Ramsey has alternative forms for the exorcism and benediction of the salt and water. The text of the whole series of forms in 44 and Ramsey seems to have been retouched.

p. 80. **Deus creator et conservator.** Before this collect Ramsey inserts a bidding of prayer (*Deum omnipotentem fratres carissimi*): after it Lan., D., 146, 44, and Ramsey add a second collect (*Domine deus rex universarum*).

Et mittat in ea chrisma. D. and Claud. add *dicens, In nomine*, etc.: Ramsey *dicens, Sanctificetur aqua ista*, etc. The addition of chrism is not mentioned in Egb. In Claud., Lan., and D. the rubric proceeds with the direction that mortar is to be prepared with the holy water, to be used in enclosing the relics: D. seems, like Rob. at a later point, to contemplate the possibility of there being no enclosure of relics.

Cantando antiphonam Asperges me. Lan. and 146 also seem to prescribe the use of the anthem without the psalm *Miserere* at the signing of the altar, the anthem being repeated and followed by the psalm during the circuits of the altar which follow. Egb., D., and 146 prescribe the use of the anthem and psalm during both stages; 44 prescribes the anthem and psalm at the signing, repeating the anthem only for the circuits. Ramsey directs the use of consecratory words (*Sanctificetur hoc altare*, etc.) at the signing, and of the anthem and psalm at the circuits.

Pateant ad hoc altare. Claud. omits this collect: Egb. substitutes for it the long benediction of the altar (*Domine sancte pater clemens*) which appears later in Rob.: 44 has a form (also beginning *Pateant ad hoc altare*) different from that in the majority of the Pontificals.

Circumeat intus ecclesiam. All the MSS. agree in directing the sprinkling of the interior and exterior of the church, and all provide anthems to be sung during or after the circuits made for this purpose. But there is a certain amount of divergence in detail. (i.) While most of the books direct that the external sprinkling is to be performed by the bishop, attended by all the clergy, Claud. directs, and D. permits, that he is to send some of the clergy out of the church to discharge this function, himself remaining within. (ii.) While most of the books direct a threefold sprinkling of the exterior as well as of the interior, Claud. and D. indicate that the outside is to be sprinkled only once. For this D. assigns a reason,—that while the three internal circuits signify the faith in the Holy Trinity, the one external circuit signifies the one baptism *quod gerit extrinsecus ecclesia.* (iii.) While some of the books seem to contemplate the use of the anthems and collects at the close of each circuit, others seem to direct the singing of the anthems during the circuits, a collect following at the completion of the circuit in each case: Egb. and Claud. provide no collects: in Lan. the arrangement of the collects and also of the anthems is rather confused. (iv.) There

are several minor differences in the selection of psalms. In this matter Ramsey agrees with Rob. so far as the anthems and collects for the interior circuits are concerned: D. substitutes *Exurgat* for *Laudate:* 44 and 146 have at the same point *Laudate dominum de caelis*, which is probably the psalm indicated by the corrector of Rob. (see p. 80, *note*). As to the external circuits, 146, 44, and Ramsey differ from Rob. and from each other; Egb. provides only one anthem (*Asperges me*); Claud. has none: D., though enjoining only one circuit, for which it provides the anthem *Fundamenta*, provides a second anthem (*Vidit Jacob scalam*. Ps. *Deus noster refugium*) to be sung *dum ascendant sacerdotes spargentes super culmina ecclesiae*. This is followed by the collect *Deus qui Jacob famulo*. In Rob., Lan., 146, 44, and Ramsey the anthem *Vidit Jacob* is omitted, but the collect, which evidently belongs to it, remains: in Lan. the collect is described (probably by a clerical error) as an anthem. Egb. and Claud. omit both the anthem and the collect.

p. 82. **Benedic domine domum istam.** Egb., Claud., and D. omit this anthem.

Et vadat de ipso altari, etc. This direction is found in all the texts with slight variation of expression; but they show a good deal of divergence in respect of the number and order of the anthems and collects which follow. The prayer *Deus sanctificationum* was probably the consecratory form of one of the early *Ordines* on which the various texts are based (as it is in the *Ordo* of Magistretti's Milanese Pontifical), having before it, as a preliminary collect, *Deus qui loca*. The *Prefatio in medio ecclesiae* has superseded it in this capacity, but *Deus sanctificationum* has been retained in the majority of the texts: and to this the divergence is probably due. D. discards *Deus qui loca* and has before the Preface one anthem (*Benedictus es*) and one prayer (*Deus sanctificationum*). Claud., Rob., Lan., 146 keep both *Deus qui loca* and *Deus sanctificationum:* so also does Egb., but it preserves the tradition of making *Deus qui loca* precede the consecratory form by placing it just before the Preface. It has *Fundamenta* as the anthem before *Deus sanctificationum*, and places before *Deus qui loca* two anthems, *Benedic domine* (not identical with the anthem beginning with the same words in Rob.) and *Domus mea domus orationis*. In Ramsey and 44 the system of anthems and prayers is further developed, and there are three anthems (*Benedic*, *Benedictus es*, and *Tu domine universorum*), each followed by a prayer. The additional prayer (*Deus qui caelestium*) is linked with *Benedic* in 44, with *Benedictus es* in Ramsey, *Deus qui loca* being linked with *Benedic* in Ramsey and with *Benedictus es* in 44: in both, *Deus sanctificationum* is the last prayer before the Preface.

p. 83. **Ingrediendum est ad altare.** Claud. and Lan. add *post extensum velum*. 44 places before this a benediction of the site of the altar, which is not in any of the others.

Ecce tabernaculum. Egb. omits this: 44 puts it after the prayer which follows it in Rob.

p. 84. **Domine sancte . . . misericordiam.** Claud. places here instead of this prayer and the next, Lan. adds after them, two prayers which appear later in Rob. (*Singulare illud* and *Deus omnipotens universarum*). Egb. has a variation of *Domine sancte . . . misericordiam* at a later point, in the form of a bidding prayer, but omits *Domine sancte . . . creator*. At this point, till the completion of the unction of the walls, it has anthems only without prayers. The anthems are not exactly the same as in Rob.

p. 85. **Mane surgens.** Egb. has *Sanctificavit dominus.*

Deus qui ad sacrificandum. Lan. places this immediately after

the "bidding prayer" *Deum universitatis*. In 146 and 44 they are separated, as in Rob., by the second anointing and the anthem *Mane surgens*.

Vidit Iacob. Egb. has *Ecce odor filii mei*. Ps. *Fundamenta;* D. and Ramsey, *Aedificavit Moyses*. Ps. *Magnus dominus*.

Singulare illud. See above, note on p. 84. Rob., in placing this and the following prayer at the last stage of the anointing of the altar, may be said to give them something of the special importance which they have in Claud., though in a different way.

p. 86. **Sanctificetur.** Egb., Claud., D. omit this.

Tunc demum presul egrediens, etc. Egb., Claud., D., Lan. do not make mention of any external anointing. D. has two anthems (*O quam metuendus*. Ps. *Cantate domino . . . cantate*, and *Lapides*. Ps. *Cantate Domino . . . laudatio*). Egb., Claud., and D. have no collects at this point : Lan. has the two anthems, and places after the second of them the two collects which appear in Rob. Ramsey has the same anthems, but substitutes another collect for *Omnipotens sempiterne deus effunde*. It also provides an alternative anthem and collect for use outside the church, *si lignea fuerit*. Egb. has no anthem at this point, placing *O quam metuendus* just after the anointing of the walls : 146 and 44 agree with Rob. A later hand in 146 provides for a wooden church.

p. 87. **Domine ad te.** Claud. and D. omit this anthem ; Egb. omits both, having employed *Ecce odor* at an earlier point (see note on p. 84). Ramsey inserts after the first anthem the collect *Omnipotens sempiterne deus effunde* (see last note).

Domine sancte pater clemens. Not at this point in Egb., Claud., D. Egb. has it earlier.

Dei patris omnipotentis misericordiam. The form of this prayer shows it to have been originally the "bidding prayer" preceding a collect. All the books, however, contemplate its being treated as a collect, preceded by *Oremus, Flectamus genua, Levate*. D. alters it into the form of a collect.

p. 88. **Praefatio super altare.** Both in 44 and in Ramsey another prayer is inserted before this : the two forms are not identical.

p. 89. **Deinde teneant,** etc. Egb., Claud., D., Lan. place this rubric (with slight variation) at the head of the whole series of benedictions of church furniture, in which they include the two benedictions which follow here in Rob.

Post haec uestiatur altare, etc. Egb., Claud., D., and Lan. postpone the vesting of the altar till after the enclosing of the relics. Lan. has *Ornaverunt* here, but without any mention of vesting the altar. Egb. places immediately after the *Praefatio super altare* the anthem *Confirma;* then two forms for the *Benedictio tabulae;* then (as *Oratio post unctionem altaris*) the prayer *Maiestatem tuam*, followed by the rubric as to the benediction of church furniture, and the series of benedictions for that purpose : at the end of this series it proceeds with the order for the introduction of the relics. Claud., D., and Lan. proceed as Rob., except that Claud. and D. omit *Ornaverunt*, and that all here omit the collect *Descendat*. After *Confirma* they place the rubric as to benediction of the furniture, and the series of benedictions, and then proceed with the section which they entitle *Ordo quomodo in sancta Romana ecclesia reliquiae condantur*. This is in the fullest form in Lan. ; in D. it is abridged ; that in Claud. is apparently a less developed form. Some parts of the Order appear at a later point in Rob. But Rob., 146, 44, and Ramsey regard the dedication of the church as being completed, and insert the form of the commendation of the church,

before the introduction of the relics. For this Ramsey and 44 provide alternative forms, to be used according to the particular dedication-title of the church. In 146 there is a single form with variable clauses at the beginning; and the same method is followed in D. and Lan., which provide a form of commendation after the enclosing of the relics. Egb. and Claud. have no commendation.

p. 90. **Incipit benedictio**, etc. The whole series of benedictions which follows here agrees closely with the parallel section of D. The section in Lan. has some forms which do not appear in the series in Rob., including in its collection some forms which in Rob. and D. are the subjects of separate sections—the forms for blessing a bell, for consecrating a cross, a font, and a cemetery. Most of the forms contained in Rob. are found also in Egb. and Claud., though not as a continuous series, and with more variation of text than in Lan. and D. Egb., Claud., Lan., D. all include in their series the two benedictions which appear in Rob. as a preliminary to the vesting of the altar (p. 89).

p. 93. **Deus qui post typicum.** This is preceded in Lan. by another prayer which is absent from D. and Rob.

Oramus te domine. This has in Egb. the form of a bidding prayer, and Lan. has it in that form before *Dignare domine deus*. But Lan. has it also in the form *Oramus te domine* before *Deus qui accepto*, placing this pair before *Dignare* and its companion bidding prayer. The order in D. is the same as in Rob.

p. 94. **Deus qui sacra scriptura testante.** Not in Egb. It is in D. and (with a bidding prayer prefixed) in Lan.

Omnipotens deus trinitas. Not in Lan. It is in Egb. (preceded by a bidding prayer) and in D.

Deus ad cuius sepulchrum. Not in Egb., but in Lan. and D.

Exorcizo te omnis. Not in Egb. or D., but in Lan. with the title *Alia oratio quando erga altare deportatur*.

p. 95. **Aeternam ac iustissimam.** Not in Egb. or D., but in Lan.

Deus qui diuersa. Not in Egb. or Lan., but in D.

p. 96. **Post haec extra ecclesiam**, etc. In this section, dealing with the introduction of the relics not as a part of the dedication but as an act subsequent to the preliminary dedication, and preceding the dedication mass, Rob., 146, 44, and Ramsey are in general agreement. In 146 and 44 the form of the rubric shows that the dedication is regarded as completed before this section begins (*Finita dedicatione ecclesiae induat se episcopus*, etc., 146; *Finita autem dedicatione ecclesiae egrediatur pontifex*, etc., 44). All four prescribe a change of vestments at this point.

Sanctum est uerum lumen. This is the last of a series of anthems in Lan. and D. It is not in the similar series in Egb. or in Claud.

Deus qui in omni loco. Not in Egb., but in Claud., D., Lan.

Ingredere benedicte. This is said by the bishop in Egb. It is not in Claud. or Lan. D. has it as an anthem, adding the psalm *Misericordias*.

Domum tuam. Not in D.

Ipsa expleta, etc. Egb., Claud., and Lan. direct the spreading of a veil between the bishop and the people during the enclosing of the relics. This is not mentioned in D. In Rob. and the kindred books the people are apparently outside the church during the ceremony. D., as before, seems to regard it as possible that there may be no relics to enclose.

Exultabunt sancti. This is one of the anthems in Egb., Claud., D., Lan. It is the only anthem here in 146.

In celesti regno. This is not in 146 or in 44 (which has instead

Vidi civitatem). Ramsey has it, and adds a third anthem (*Sub altare domini*), which is also in Egb., Claud., D., Lan.

Recondat eas super ipsum altare. Ramsey also says *super altare;* 146 has *in ecclesiam;* 44, *in loco apto.* The altar, according to these books, has been already vested, and the method of enclosing the relics in the altar therefore seems inapplicable.

Deus qui ex omni coaptione. This in Egb., Claud., D., Lan., is the prayer which follows the enclosing of the relics. In Ramsey it is followed, rather oddly, by the *Denuntiatio antequam reliquiae ponantur*, with various anthems and prayers for the enclosing. These may have been intended for use in cases where the usage of enclosing was followed. After the collect *Deus qui ex omni*, Egb., Claud., D., Lan. direct the vesting of the altar, with the anthem *Ornaverunt* and the collect *Descendat* (pp. 89, 90, above). Lan. adds some further prayers with the anthem *Confirma* (p. 90, above). Then follows in D. and Lan. the commendation of the church.

p. 97. **Ab oriente.** This anthem appears in Lan. (without mention of the lights) before the collect *Deus qui ex omni.*

Missa ordine congruo celebratur. The mass which follows agrees for the most part with Egb., Claud., D., and Lan. The Gospel is that of an alternative mass in D. Egb. and Lan. have *Non est enim arbor . . . super petram.* D. has not the first collect. The first benediction is in D. as that of a *missa specialis aedificantis ecclesiam;* the second is in Egb. and Lan. and also (as an alternative form) in D.

p. 100. **Missa pro aedificante ecclesiam.** The collect, secret, and post-communion are all included in the parallel mass in D. and Lan., which have as a second collect *Deus qui loca.*

Per vii. dies in eadem, etc. Lan. has a similar rubric; that in D. is in almost exact agreement with Rob. D. adds a series of anthems, psalms, and nine lessons for mattins, and anthems and psalms for lauds. This is also the case in Lan.

pp. 101–103. The Order for the consecration of a cemetery is practically identical with that in the Pontificals of Egbert and of S. Dunstan, in MS. Claud. A. iii., and in *Pontificale Lanaletense.* There is no mention of the use of the litany before the prayers, which these books direct. The same prayers appear also in the Pontifical of S. Thomas of Canterbury (Douai Library, MS. 67), and in the two Pontificals already cited as 146 and 44. In these last three, however, there is a certain amount of further development. In the Douai MS. this only amounts to the direction of a preliminary *exorcismus aquae*, and a procession before the prayer said *in medio coemeterii.* In 146 anthems are added, and the use of incense is prescribed in the procession before the last of the five prayers. In 44, after the litany and *exorcismus aquae*, twelve candles are to be lighted at the four corners of the ground; and the circuit of the ground is to be made three times before the first prayer. The anthems appear also in this form, and the procession with incense before the fifth prayer. There is also a final benediction said by the bishop with uplifted hand.

In *Pontificale Lanaletense* there is no indication of the parts of the ground at which the five prayers are to be said; and in this point there is a slight variation among the other books mentioned. Egb., Claud., and 146 direct the first prayer to be towards the east, the second towards the south, the third towards the west, and the fourth towards the north, thus making a circuit of the ground. The others, like Rob., make the second prayer towards the west, the third towards the south, so that in the course of the prayers the sign of the cross is, as it were, traced upon the ground. But this is not assigned as a reason for the

order in which the cardinal points are taken. The prayers stand in the same order in all the books, and the difference as to the points at which they are said may be merely arbitrary.

The mass is the same in all the later books, except that 44 adds an Episcopal benediction, and makes the *Super populum* a second collect. In Egb. and Claud. the first collect is the same as in Rob., but the other prayers differ. There is no proper preface or *Super populum*.

pp. 103–105. **Ad signum ecclesiae benedicendum.** This Order is practically the same in Egb., Claud., Lan., D. The last two are more nearly in exact agreement with Rob. than Egb. and Claud. The rubrics are not exactly the same in any two of the five, but agree as to their general sense. The first prayer in Rob. is a benediction of the water; and so also in Claud. In Lan. and D. it is a form used in the washing of the bell, and begins *Benedic domine hoc signum . . . et assistat super illud*. This is a variation recognized by alternative readings in Egb. and 146. Claud. has no anthems attached to the psalms, beginning the psalm at the anointing at *Vox domini super aquas*, that at the fumigation at *Viderunt te aquae*. Egb. has the anthem *Laudet anima mea* in place of *In civitate domini*, which in D. is added in the margin. In 146 the office begins with an adaptation of the *Exorcismus aquae* for the dedication of a church. In 44 the *Exorcismus aquae* is preceded by a litany: the water is then sprinkled upon the bell with the anthem *Asperges*, and the bell is blessed with the form *Benedic domine hoc tintinnabulum*, differing slightly from the *Benedic domine hoc signum* of the earlier books: the Order ends with a benediction pronounced *elevata manu*. As in the text of the rubrics, so also in the prayers, the various books are not in exact verbal agreement.

pp. 106–108. **Consecratio crucis.** This Order is almost identical in D. and Rob., which combine with some additions the different elements of Egb. and Claud. In Egb. the office begins with *Asperges*, and the anthem is followed by three prayers: *Deus gloriae* (including the section *Radiet hic*, which in Rob. is separated and placed at the end, for use if the case requires it); *Benedic domine hanc crucem;* and *Rogamus te*. These are the first three prayers also in D., where *Radiet hic*, though not separated from the rest of the prayer, is marked as intended for occasional use only. Claud. omits the anthem and *Deus gloriae*, but adds after *Rogamus te* (with the title of *Consecratio crucis*) the prayer *Omnipotens aeterne deus pater*, which in D. and Rob. stands fourth. Neither Egb. nor Claud. directs the anointing of the cross. D. and Rob. order the use of chrism for this purpose: Rob. directs the anointing to be accompanied by the words *Consecrare et sanctificare digneris*, etc. After the anointing follow in D. and Rob. the two prayers, *Omnipotens sempiterne deus qui per lignum* and *Deus cui cunctae:* and with the last of these the office ends in both; for *Radiet hic*, though it stands last in Rob., was probably meant to be annexed to the prayer *Deus gloria* in those cases which required its use.

In Lan. the material is nearly the same, but the arrangement differs considerably. Three prayers (*Benedic domine hanc crucem*, *Rogamus te domine*, and *Omnipotens sempiterne deus qui per lignum*) precede the washing of the cross. The anthem *Asperges* is not mentioned. The washing is followed by the prayer *Omnipotens aeterne deus pater*. The cross is censed, and after the prayer *Deus gloriae* (to which *Radiet hic* is annexed for use if required) it is anointed with holy oil; the words at the anointing are the same as in Rob. After the anointing follows a prayer which does not appear in Egb., Claud., D., Rob. (*Sanctifica quaesumus*), and the prayer *Deus cui cunctae* which is the last of the series, as in D. and Rob.

In 146 and in the Pontifical of S. Thomas, as in Lan., the anointing is with holy oil. In both some additional anthems are introduced, and also one or two additional prayers. In the Pontifical of S. Thomas *Omnipotens aeterne deus pater* appears as *Consecratio crucis* followed by *Deus gloriose excelse* (the same prayer as *Deus gloriae* with some variations) as *Benedictio crucis.* In 146 *Deus gloriae* is placed at the end of the office, to be used if the cross is adorned with gold or gems. In 44 the order is further developed, with still more additional material than in 146. Here also the anointing is with holy oil.

pp. 108–110. **Benedictio scrinii.** In this section D., Lan., 146 are in close agreement with Rob. The Pontifical of S. Thomas and 44 have the same prayers, but add anthems, in which they do not exactly agree together. Egb. and Claud. have not this office.

p. 110. **Dedicatio fontis.** The three prayers under this head are originally parts of the mass at the dedication, and appear with slight variation in this connection in the Gelasian Sacramentary. The first of the three is the first collect, the second the post-communion, and the third a lengthened form of the second collect of the Gelasian mass (Muratori, *Lit. Rom. Vet.*, i. 618, 619; or pp. 142, 143 of the Oxford edition). Egb. has the Gelasian mass, omitting the preface and *Hanc igitur*, and by a clerical error giving to the secret the title of *Post communionem.* Claud. has only the first two prayers of those in Rob. : 44 has the first and third, followed by a mass which contains some of the remaining Gelasian material. Lan. and D. agree with Rob.

pp. 110–113. **Reconciliatio loci sacri.** In this section Rob. agrees throughout with D. Lan. has two forms : one consists of the prayers which in Rob. and D. precede the mass: parts of the mass also appear elsewhere. The other (Lan.[2]) consists of anthems and psalms, followed by a mass nearly agreeing with that in Rob. and D. The differences are noted below. Egb. and Claud. have two out of the three prayers (omitting *Deus qui in sanctis*) and a mass agreeing with Rob. and D., but less completely set out. In 146 the three prayers are to be preceded by a litany : the mass is nearly the same as in Rob. and D. A *commendatio loci* is added at the end of the section.

pp. 112, 113. **Missa in reconciliatione ecclesiae.** The mass in Lan.[2] has three collects, the second being *Deus qui dixisti :* the first is a form not found in the other books, beginning *Deus indultor criminum.* Lan.[2] has for the Epistle a passage from 1 Cor. iii. (*Unusquisque mercedem . . . quasi per ignem*) : 146 substitutes a lesson from Isa. i. (*Levamini . . . comedetis*). Egb. and Claud. do not specify the Epistle or Gospel. In the grail, 146 has as ℣. *Adorabo ad templum.* The preface is omitted in Egb. and Claud. The text of the benediction in Egb. does not exactly agree with Rob., but the benediction is on the whole the same. For the communion Egb. has *Acceptabilis ;* but this is probably only a clerical error, or perhaps the consequence of a clerical error in an early source. As the post-communion, Lan.[2] has *Sanctorum tuorum domine precibus confidentes.*

p. 113. **Oratio ad capillaturam.** This is common to all the books : in 44 it is the second of two prayers for this purpose.

p. 114. **Ad clericum faciendum.** This section agrees closely with Lan., save that Lan. gives an alternative anthem. D. omits the prayer *Deus cuius Spiritu*, but otherwise agrees with Rob. : Claud. omits both *Deus cuius Spiritu* (which it has elsewhere) and *Deus qui ecclesiam :* it omits also *Omnipotens sempiterne deus propitiare*, and adds other anthems (*Tu es Domine*, etc.) at the giving of the tonsure. In 146 and in the Pontifical of S. Thomas the order is rather more developed, with an increase in the number both of anthems and prayers. The two

books contain in this section very much the same material, but differ a little in its arrangement. In 44 the office is still more different from that in Rob.

pp. 115–130. **Ordo de sacris Ordinibus benedicendis.** The Ordination forms contained in this Pontifical are in general agreement with those found in the earlier books already referred to—Egb., Lan., D., and Claud. The forms of the Sidney Sussex College MS. Δ. 5. 15 (c. 1090–1110) appear, from the account given of them by Mr. Christopher Wordsworth in his appendix to the Pontifical of David de Bernham, to be so nearly identical with those of Claud. that what is said of the one MS. in the following notes will equally apply to the other, save for the fact that while a small portion of the form for the Consecration of Bishops is to be found in Claud., the form is not represented in the Sidney Sussex MS.[1] The forms in the Douai MS. 67 (the Pontifical of S. Thomas, cited below as T.) agree closely with those of the early group. Those of the two Corpus Christi College MSS. (146 and 44) show more divergence, and can hardly be reckoned among the earliest group of English forms, though they are, of course, in agreement with that group as regards the greater part of their contents. The divergence in 44 is more marked than that in 146.

In the earliest group of English Pontificals the back-bone of the Ordination forms is evidently the same with the forms which are to be found in the Gelasian Sacramentary.[2] The basis of their rubrics is the series of extracts from the *Statuta Ecclesiae Antiqua:* the basis of their prayers consists almost entirely of the prayers combined in the Gelasian Sacramentary. In some cases particular members of the group follow a text not identical with that of the Gelasian Sacramentary: in a few instances there are variations which seem to be due to intentional alteration or attempts to emend the ordinary text; but the variations of reading are for the most part not of a kind such as to require special mention in these notes. With regard to the matter which is added to the Gelasian forms the members of the group are for the most part in agreement as to its substance: they differ, though not very widely, as to its arrangement.

One rather curious though not very important variation is that which concerns the numeration of the various orders. In Rob. numbers are given in the headings of the sections (e.g. *Ordinatio hostiarii: incipit primus gradus*): and the Episcopate is *septimus gradus*, this result being reached by the non-assignment of any number to the Subdeacon. In Claud., Lan., T., and the Sidney Sussex MS. the numbers (in most cases) are given at the end of the sections (e.g. *Hucusque primus gradus);* but the numeration is not regular. All four make the order of Exorcist *tertius gradus*, that of Deacon *quintus gradus;* but they differ as to the intermediate steps. Claud. leaves the order of Acolyte unnumbered, marking the Subdiaconate as *quartus gradus:* Lan. and the Sidney Sussex MS. number neither: T. numbers the Subdiaconate as *quintus gradus* (repeating the number for the Diaconate); but this last seems to be a slip of the scribe, since at the end of the form for Priests there appears *Hucusque vii. gradus*. The Episcopate therefore is not reckoned in T. as it is in Rob., and apparently in Claud. and the Sidney Sussex MS., separately, as one of seven degrees. This is in accordance with the reckoning of a list which in T. precedes the

[1] Claud. has only the three initial prayers, which are placed apart from the other Ordination forms with the heading, *Benedictio Episcoporum*.

[2] Muratori, *Lit. Rom. Vet.*, i. 512–517, 619–622, 624–626; or pp. 22–29, 144–149, 151–153 of the Oxford edition of the Gelasian Sacramentary.

Ordination forms, beginning with the Ostiarius, ending with the Presbyter, and including both the Acolyte and the Subdeacon.

The omission of the Acolyte from the numeration in Claud. and the Sidney Sussex MS. is possibly to be connected with a section, *De septem gradibus ecclesiae quos adimplevit Christus*, which appears in Egb., Lan., and D. In this section the list begins with the Ostiarius and ends with the Bishop: the Acolyte is not mentioned at all. Lan. has also a section, not found in the other books, treating of the orders by way of question and answer, where the answer to the question *Dic mihi, gradus ecclesiastici quot sunt?* is *Octo:* and where the eight orders begin with the Ostiarius and end with the Presbyter, the number being made up by including (as the second order) the *Psalmista*.

p. 115. **Psalmista . . . potest.** Egb. and some others insert (before *potest*) *posteaquam ab archidiacono instructus fuerit*. These additional words are not in the Gelasian Sacramentary or in the ordinary text of the *Statuta Ecclesiae Antiqua*, whence this section comes. T. adds some words to the formula of admission.

p. 116. **Et tradat ei diaconus hostium ecclesię.** This is an addition to the text of the *Statuta*, not in the Gelasian Sacramentary. Egb. and some others have *archidiaconus*. T. adds that the archdeacon is to lead him to the door and bring him back to the bishop for the benediction.

Accipe et esto. T. inserts before this, at the end of the rubric, *Vide ut quod ore cantas*, etc. (as above in Rob. for the *Psalmista*).

Benedictio lectoris. Egb. and Lan. have a form of bidding prayer before this, which the other books omit. It is not in the Gelasian Sacramentary or in *Missale Francorum*.

p. 117. **Accolitus cum ordinatur,** etc. T. adds formulæ for the delivery of the instruments. The Gelasian Sacramentary, which has the extract from the *Statuta* relating to the Acolyte, omits the forms of benediction which follow in Rob. Nor are they in *Missale Francorum*, which has another form. The Sidney Sussex MS. and Claud. have only one benediction, which seems to be made up from the two in Egb., Lan., D., and Rob. The second benediction, as it appears in these four, is evidently corrupt. In T. some attempt seems to have been made to amend it; the 12th-century Pontificals alter it considerably.

p. 118. **Ordo qualiter . . . ordinandi sunt.** A section similar to this occurs in the Gelasian Sacramentary before the forms for the Ordination of Priests and Deacons. A similar clause occurs in Egb., Claud., Lan., D., and the Sidney Sussex MS. T. has a corresponding heading, but the two pages following it are left blank. In Egb. the section is placed at the beginning of the series of Ordination forms, having the heading, *Incipit ordo qualiter in Romana ecclesia presbiteri diaconi subdiaconi vel ceteri ordines clericorum benedicendi sunt*, followed by matter answering to the contents of the section in Rob., and by various rules and statements as to Ordination, some of which are found also in Claud. and D. In Lan. the corresponding section is placed between the forms for Subdeacons and those for Deacons. In Claud. and D., as in Rob., the section comes before the forms for Subdeacons; but in D. no mention of Subdeacons is made in the heading. In T. the heading (as in Egb. with the addition of *de sacris ordinibus* after *ordo*, and of the words *a domno pontifice sedis apostolicae* after *clericorum*) precedes the forms for Subdeacons. Rob. stands alone in making no mention of the *Romana ecclesia* in the heading of the section.

in xii. lectionibus. All the other books of the group (T. excepted, which has not the passage) add *ad sanctum Petrum*.

Antequam euangelium legatur. Egb., Lan., and Claud. have (like

the Gelasian Sacramentary) *postquam antiphonam ad introitum dixerint, data oratione.* Lan. inserts before the proclamation *Auxiliante*, etc., a presentation of the ordinands by the archdeacon, with an inquiry as to their fitness, and his reply.

Deinde accedant, etc. In Egb., Claud., Lan., and D. the corresponding rubric follows that of the Gelasian Sacramentary, *et post modicum . . . benedictione percepta:* and in all but Lan. (which proceeds with *Ordinatio Diaconi*) some added matter follows the rubric (*e.g.* the *Capitulum S. Gregorii*).

pp. 118, 119. **Ordinatio Subdiaconi.** This section is practically the same in all the books, except in regard to the rubrics.

p. 118. **Urceolum cum aqua . manile.** The more common reading is *cum aquamanili*, but if *manile* in Rob. is the equivalent of *aquamanile*, the direction of its rubric agrees with that of the Gelasian Sacramentary, which mentions both water and basin. Lan. agrees with Rob.

ac manutergium. Egb. adds a direction for the provision of the chalice and paten (already mentioned), and at the end of the address *Vide cuius* a direction for their delivery, and that of the maniple. Claud. and the Sidney Sussex MS. have somewhat similar additions, but omit the mention of the maniple.

p. 119. **Benedictio subdiaconi.** After the bidding prayer T. inserts a rubric allowing the use of the respond *Sint lumbi* at the discretion of the bishop.

pp. 119–122. **Ordinatio Diaconi.**

To the forms contained in the earliest Sacramentaries all the books of the group add directions or formulæ for the putting on of the stole and for the anointing of the hands; all but Claud. and the Sidney Sussex MS. for the delivery of the Gospel-book. As to the place of these additions there is some variation.

The first four prayers of Rob. (pp. 120, 121) are common to all but Egb., which has a somewhat different form of the first, and omits the third. This group of prayers may be said to represent the matter common to the Leonine and Gelasian Sacramentaries, though the first three are not exactly the same as the initial prayers in either of these books, and the second is not contained in either. The two prayers which stand last in Rob. (p. 122) represent the addition made to the Leonine form in the Gelasian Sacramentary. In Rob. the added ceremonies are placed between these two portions, which in the other books of the group are consecutive. In Egb., Lan., and D. the putting on of the stole (accompanied or followed by the form beginning *In nomine sanctae Trinitatis*[1]) and the delivery of the Gospels are placed at the beginning, before the prayer *Oremus dilectissimi.* In Claud., T., and the Sidney Sussex MS. the added ceremonies are deferred till after the prayers, where T. places the delivery of the Gospel before that of the stole.[2] In all except Rob. the *Consecratio manuum* comes last. T. joins to it a prayer which is not in the earlier books (*Deus qui Moysi*, etc.).

p. 119. **Diaconus cum ordinatur,** etc. This rubric is taken from the *Statuta Ecclesiae Antiqua;* Claud., T., and the Sidney Sussex MS. have it in the same form. Egb., Lan., and D. insert after the words *cum ordinatur* directions as to the delivery of the stole and the Gospel-books, and after this proceed *Deinde solus episcopus*, etc.

[1] This form (and also the benediction of the stole, *Deus invictae virtutis*) are placed in Egb. before the beginning of the section, but are intended for use in connection with it.

[2] In T. there is a rubric after *Commune votum permaneat* enjoining the delivery of the Gospel-book; but the direction is repeated after the next prayer, with the formula of delivery attached to it.

Reliqui vero sacerdotes . . . tangant. This clause is omitted by Egb., Lan., and D.; it is found in the same extract from the *Statuta* in the Gelasian Sacramentary, but not in *Missale Francorum*. Its insertion is probably due to an early error in the text of the *Statuta*.

p. 120. **Oremus dilectissimi.** This is a variation of one of the initial prayers in the Leonine and Gelasian Sacramentaries.

Exaudi domine preces. This is not in the early Sacramentaries, but appears in Egb. as *Alia benedictio diaconi sive diaconissae*.

Domine deus . . . preces nostras. This is common to the Leonine and Gregorian Sacramentaries.

p. 122. **Consecrentur manus.** This form occurs (with very slight variation) in the Gelasian Sacramentary at the end of the forms for Subdeacons, where (as Tommasi remarked) it is evidently misplaced. The anointing of the hands of Deacons seems to have been used in England, and to have been not unknown in France, where the Archbishop of Bourges, about 860, addressed an inquiry as to its propriety to Pope Nicolas I., and received the reply that at Rome neither Deacons nor Priests were thus anointed (Martène, *De Ant. Eccl. Rit.*, vol. ii. p. 22).

pp. 122–125. This section follows very nearly the same order which is found in Egb., Claud, Lan., D., T., and the Sidney Sussex MS. The Leonine Sacramentary has the first three prayers of Rob., and those only; the Gelasian adds the two which stand last in Rob. In Egb. these stand in the same order as in the Gelasian Sacramentary, without break, the direction as to the changing of the stole being placed, with its formula, before the first of the prayers, the other additions after the last of them. In the other books of the group, as in Rob., the later additions, except that of the changing of the stole, are placed between the Leonine forms and those which the Gelasian Sacramentary adds to them.

p. 122. **Presbyter cum ordinatur,** etc. All the books of the group have this extract from the *Statuta Ecclesiae Antiqua*. Egb., D., and Lan. combine with it a direction as to the putting on of the stole, and as to the mention of the priest's "title."

p. 123. **Hic mutatur stola.** Egb. omits this. Lan. and D. have before the corresponding rubric the form *Stola iustitiae circumdet*, etc., which Egb. places after the initial rubric. T. has at the same point *Tollite iugum*.

Benedic domine. Lan. and D. omit this form with the rubric or heading preceding it. In Egb. the vesting with the chasuble precedes the anointing, both being placed later.

p. 124. **Consecratio manuum sacerdotis de oleo et crismate.** Lan. and D. omit the last four words. Egb. (which entitles the preceding prayer *Consecratio manus*) has here a rubric directing that the sign of the cross is to be made with chrism upon the hands.

Tunc vestiatur casula. In Egb. the vesting with the chasuble is accompanied by the words, *Induet te dominus vestimento salutis et coronam laetitiae ponat super caput tuum*. There is an alternative form of benediction, which does not appear in the other books. Lan. has a form for use at the vesting (*Per haec indumenta*, etc.) which is not in any of the other books of the group. In the Sidney Sussex MS. the direction for the vesting with the chasuble is omitted, but the vesting is referred to, as in Rob., in the benediction which follows the action.

p. 125. The reading *et per obsequium plebis tuae corpore et sanguine filii tui inmaculata benedictione transformetur ad inviolabilem caritatem* is perhaps the result of an attempt to improve the text. Claud. has *corpus et sanguine . . . transformetur*.

pp. 125–130. **Ordinatio Episcopi.** In this section there is rather more

variation among the MSS. which contain it than in the sections preceding it. The initial rubric varies a good deal in form. In Egb. and Lan. it is more nearly identical with the corresponding passage in the *Statuta Ecclesiae Antiqua* than is the case in D., Rob., and T. The three prayers which follow are common to the whole group. Egb. adds a fourth (*Exaudi domine preces*), which in the Leonine Sacramentary and in *Missale Francorum* appears to be the collect of the mass, and in the Gelasian Sacramentary takes the place which in the five English books is occupied by *Adesto supplicationibus*. In Egb. it is directed that the initial prayers are to be said by all the bishops; apparently the character of *Oremus dilectissimi* as a form of "bidding" had been obscured.

p. 125. **Deus honorum omnium.** This, in the early Sacramentaries and in Egb. and Lan., forms, together with *Hoc domine copiose*, one continuous prayer not broken by any direction for anointing.

p. 126. **Hic effundatur oleum,** etc. Though Egb. has no mention of anointing here, its use may be indicated by crosses which are marked in the text. In Lan. the anointing of the head follows at the end of the whole prayer, with the use of the formula *Unguatur et sanctificetur*, which the correction made by a later hand in Rob. would insert at this point in the *Consecratio*. The *Codex S. Eligii* and Hittorp's *Ordo Romanus* agree in inserting *Unguatur et sanctificetur* here, but direct the use of chrism. D. and T. agree with the original arrangement of Rob.

Hoc domine copiose. In this portion of the prayer there is a marked difference between the texts. The Leonine form differs from the Gelasian in the omission of certain passages. Egb. and Lan. follow the Leonine; D., Rob., and T. the longer form contained in the Gelasian Sacramentary and in *Missale Francorum*.

p. 127. **Pater sancte omnipotens deus.** This prayer is not found in the earliest Sacramentaries, and is absent from Egb., but appears in Lan., D., and T. It maintains its place in the later English Pontificals, but does not seem to have been usual elsewhere. Ménard appears to have found it only in books of English origin and in the *Codex Ratoldi*, which seems to have been influenced by English sources. But it appears also in the non-English part of the Leofric Missal, where it precedes *Deus honorum omnium* and has the title of *Consecratio*. Possibly its original source may be the same which supplied the Gelasian additions to the Leonine forms for the Ordination of Priests and Deacons.

Spiritus sanctus septiformis. This is not in the earliest Sacramentaries. Egb. has it as a final benediction. Lan., D., and T. place it as in Rob.

p. 128. **Consecratio manuum.** This is not in the earliest Sacramentaries. The use of chrism for this anointing is not mentioned in the rubric of Egb. or Lan., but seems to be implied in the text of the accompanying formula. Egb. adds a shorter alternative formula, in which there is no mention of chrism.

Hic mittatur oleum, etc. This occurs earlier in Lan. (see above, note on p. 126).

Benedictio baculi. This is not in Egb.

Accipe baculum sacri regiminis. This is absent in Egb. and Lan., which have the alternative formula.

p. 129. **Accipe ergo anulum.** This is not in Egb., which has instead a shorter formula.

Additio in consecrationem. The purpose of this form, as it stands in Rob., is not very clearly marked. From the rubrics of Egb., Lan., and D., and from the text of the section as it appears elsewhere, it is

evident that the original purpose of it was to provide that in the case of the consecration of a Pope two changes were to be made in the *Consecratio* beginning *Deus honorum omnium:* (*a*) the insertion of certain words between *huic famulo tuo quem* and *ad summi sacerdotii ministerium* (see p. 126, line 10); and (*b*) the substitution of the word *pontificalem* for *episcopalem* in another clause, where in some texts (as in Rob.) the reading which in this section is prescribed as a special variation has been adopted to the exclusion of the more ordinary *episcopalem* (see p. 127, line 4). But the beginning of the prayer in which the changes were to be made, the words preceding and following the inserted and altered words, and the special words themselves have been run together as though they formed a consecutive prayer. It is to be noted that while in Egb., in Ménard's *Codex S. Eligii*, and in Martène's *Ordo* taken from Lan. and D., the phrase for insertion runs, *Quem apostolicae sedis praesulem et primatem omnium qui in orbe terrarum sunt sacerdotum ac universalis ecclesiae tuae doctorem dedisti*, it appears in Rob. in a modified form. The last part of the section is also linked on to what precedes by the omission of *tribuas* and the insertion of *ut* in its place, and by the addition of *ascendat* after *universam*. What the earlier use of the section in England may have been it would be difficult to say; but in the form which it assumes in Rob. it appears also in later English Pontificals in the definite character of a prayer for the bishop at his enthronement; and it seems probable that this character is meant to belong to it in Rob. also, where it is followed by the forms which in the 12th-century Pontificals are combined with it to make up the order of enthronement. In Egb. and the other books of the group the same prayers follow the *Additio in consecrationem*. In Egb. the benediction *Spiritus sanctus septiformis* follows that beginning *Populus te honoret*, and is followed by the *Super oblata* of the mass. D. and T. add some matter relating to the consecration of one English Archbishop by the other, and to the pallium (see Martène, *De Ant. Eccl. Rit.*, vol. ii. p. 41).

pp. 130, 131. **Benedictio Abbatis.** This section agrees with the corresponding Order in Egb., Lan., and D., save that the prayer *Super hunc famulum* ends in Egb. at *gratiam tuae benedictionis*. Claud.[2], T., 146, and 44 have the same prayers, but add to them other matter, including the delivery of ring and staff.

pp. 131–135. **Ordinatio Monachorum.** Egb. does not contain this Order. D. and 146 have a different Order (printed in Martène, *De Ant. Eccl. Rit.*, vol. ii. p. 163, from D.): this includes (in a longer form) the prayers *Deus bonarum virtutum* (p. 132) and *Deus qui vestimentum* (p. 133), and also some other prayers which appear in Rob. or in other books of the group which are akin to it in this section. The Order in Rob. (save for some abridgement of rubrics) is practically identical with that in the Missal of Robert of Jumièges (H.B.S., vol. xi. pp. 280–286), and nearly the same as that in Lan., Claud.[2], and T. In 44 there are some additions, and some of the prayers are expanded; but the general outline agrees with Rob. Martène prints the Order from Lan. and the Missal, noting the resemblance to Rob. (*De Ant. Eccl. Rit.*, vol. ii. p. 162). In the Missal (and in Lan.) the only officiant mentioned is the Abbot. The 12th-century Pontificals have an entirely different Order, which appears in the book of the Abbot of Evesham (H.B.S., vol. vi. col. 28–34) and (in outline) in the Customary of S. Augustine's Abbey, Canterbury (H.B.S., vol. xxv.). It agrees with Lanfranc's *Statuta*.

p. 131. **Cum autem nouitius,** etc. Lan., Claud.[2], 44, and the Missal of Robert of Jumièges have a much fuller introduction. That in T. is different, resembling what is found in D.

Ab episcopo siue abbate inchoetur letania. The litany is given at length in Claud.[2] and 44; Lan. and the Missal have only the *Kyrie*, *Pater noster*, and preces. The four prayers which follow are in all the books of this group.

p. 132. **Deus bonarum uirtutum.** In Claud.[2], Lan., T., and 44 *Deus qui vestimentum* precedes this: so also in D. and 146. Both prayers are in a rather longer form in all the books except Rob. and the Missal: in 44 *Deus bonarum uirtutum* is expanded to a great length.

p. 133. **Adesto domine.** Claud.[2] allows, and 44 directs, a respond at this point.

Deus qui renunciantibus. This prayer is also in D. and 146, but in a different position. T. and 44 insert after it another prayer (*Suscipe quaesumus domine*), which is also in D. and 146.

Clementissime dominator. Before this, Claud.[2], T., and 44 insert a prayer (*Famulum tuum domine quaesumus*) which in D. follows the anthem *Beati eritis*. Neither of the last two prayers in Rob. appears in D. After them 44 adds some further prayers and benedictions.

pp. 135–140. The forms for the Benediction of Virgins and Widows and of their habits, which are contained in these pages, are made up of material which appears in Egbert's Pontifical, with slight variation, in a less definite arrangement. In the forms for the Benediction of Virgins, Claud.[2] and 44, while using much of the same material which is employed in Rob., arrange the prayers in a different order. On the other hand, Lan., D., 146, and T. agree on the whole with Rob., but they add one prayer (*Te invocamus*) which Rob. alone omits. In the sections relating to Widows all the seven books are in agreement, save that part of the form is now wanting in Claud.[2] The forms in Claud. differ in order from those in the other books, but are also made up of material found in Egb.

p. 135. **Benedictio uestium uirginis.** The two prayers which make up this section stand first in all the seven books. Egb. assigns them (having the first in a slightly different form) to the blessing of the habit either of Virgins or of Widows. The two are found together, as the *Benedictio vestium virginis vel viduae*, in the supplementary part of the Gregorian Sacramentaries (see Muratori, *Lit. Rom. Vet.*, ii. 183, 184): the first is found in the same form which it has in Egb. (*Deus aeternorum*) in the Gelasian Sacramentary, as the *Benedictio vestimentorum virginis*. In this form, with the necessary variation, it appears again in the section as to the Widow's habit in the seven later books.

Benedicat te conditor. In Egb. this is the first prayer of the *Benedictio virginis monialis*, the second being *Benedicat te deus*, which follows it in Rob. and the four books which agree with Rob. It is found, together with the first clause of *Benedicat te deus*, in *Missale Francorum*. Both in *Missale Francorum* and in Egb. it ends with a clause, omitted in the later English books, which serves to link it with the following benediction. In Claud.[2] and 44 two other prayers (*Omnipotens sempiterne deus adiuua* and *Te inuocamus*) are placed before *Benedicat te conditor*, which is made to precede the giving of the veil, while *Benedicat te deus* is placed after that action.

p. 136. **Omnipotens sempiterne deus adiuua.** This, as has been said, is placed earlier in Claud.[2] and 44, where it follows *Deus bonarum*. In Egb. it is separated from *Deus bonarum* by the formula for the giving of the veil, and (like the forms which stand just before it) is made to serve either for Virgins or for Widows. In *Missale Francorum* it is the first prayer in the section relating to the *Benedictio Virginum*.

p. 137. **Deus castorum corporum.** This is the principal benediction in the corresponding sections of the Leonine and of the Gelasian

Sacramentaries, and of *Missale Francorum;* but there is a difference between the three books. *Missale Francorum* omits a passage which is common to the Leonine and Gelasian texts: the Leonine, on the other hand, omits the last part of the form as it appears in the Gelasian and in *Missale Francorum*. In the supplementary part of the Gregorian Sacramentaries the *Benedictio Virginum* includes what may be called a short recension of it, beginning in the same way, and containing the part which is omitted in *Missale Francorum*, combined with a different ending from that in any of the other early texts. The English Pontificals have both the shorter and the longer recension; the longer in the form in which it appears in *Missale Francorum*. In Egb. the two are consecutive, the shorter form following the other. In the later books, the longer form alone is retained in the *Benedictio Virginum*, the other being appropriated, with slight alteration (*e.g.* the substitution of *sexagesimi fructus* for *centesimi fructus*, and of *viduarum* for *virginum*) to the Benediction of Widows (see p. 139).

Before *Deus castorum corporum*, Egb. and the four books which are in agreement with Rob. throughout this section insert the prayer *Te invocamus*, which is found in the Gelasian Sacramentary, and which in these books seems to serve as a sort of introduction to the principal benediction. In Claud.[2] and 44, *Te invocamus* is placed just before *Benedicat te conditor*, which in these two MSS. immediately precedes the giving of the veil, and so far occupies the same place which Rob. and its group assign to *Deus castorum corporum*. In Claud.[2] and 44 *Deus castorum corporum* and *Benedicat te deus* (p. 135) are placed after the giving of the veil.

p. 138. **Accipe puella pallium.** This is in *Missale Francorum*, but not in the Leonine, Gelasian, or Gregorian Sacramentaries. The whole of the group of English books have it, but differ, as we have seen, as to its position in relation to the other prayers.

Effunde domine. This is in all the books of the group. In Egb. it is joined with *Benedicat te conditor* and *Benedicat te deus*, and its character as a portion of the mass is not specifically stated, as in the later books.

pp. 138, 139. **Benedictio uestis uiduae.** The first of the three prayers of this section is mentioned above, in the notes on the *Benedictio uestium uirginis*. The other two are the forms for the same purpose in *Missale Francorum*.

p. 139. **Consolare domine.** This is the *Benedictio viduae* of the Gelasian Sacramentary: it appears also in *Missale Francorum*. Egb. joins with it the prayer *Deus castitatis amator*, which is also found in the Gelasian Sacramentary. The prayer *Da quaesumus* is not apparently to be found in any of the early Sacramentaries: it is not identical with that which in Hittorp's *Ordo Romanus* is combined with *Consolare*.

Deus castorum corporum. See the note on the longer form (p. 137) from which this form may be said to be derived.

p. 140. **Famulam tuam.** This appears in the supplementary part of the Gregorian Sacramentaries, as a prayer *ad ancillas dei velandas*. It has the same title in Egb., where it is arranged for use either for Virgins or for Widows.

pp. 140–147. **Consecratio Regis.** The Order for the Consecration of a King contained in Rob. is that known as the Second English Order. It is found also, with very slight variation, in D., T., 146, and in Ménard's *Codex Ratoldi*, and in an imperfect form (parts of the text being now lost) in the fragments cited as Claud.[2] A peculiar recension of it, with considerable changes and additions, occurs in 44. This has been edited for the Society by Dr. Wickham Legg (H.B.S., vol. xix.);

and his careful notes make it superfluous here to discuss minutely the small amount of variation exhibited by the MSS. which contain the Second Order in its usual form.[1]

p. 141. **In diebus eius.** The diversity between the different MSS. in the text of this prayer, some (beginning *In diebus tuis*) making it an address to the King, others (as Rob.) making it a precatory benediction, is noticed by Dr. Wickham Legg. The prayer seems to be really part of a long form, of which *Te invocamus* is the first portion; the latter part has been altered so as to avoid the abrupt and unusual beginning which is found in Rob. This, though its awkwardness would not have been marked if the prayer were simply divided between two or more of the assistant bishops, one of whom began his portion at *In diebus eius*, must have been made more noticeable when *Deus qui populis* was inserted between the divisions. The various stages are illustrated by different MSS. In the 11th-century *Ordo*, printed from a MS. at Milan by Magistretti in the appendix to his *Pontificale Eccl. Mediol. Saec. ix.* (p. 113), the prayer is unbroken. In the Leofric Missal it is divided into two parts, the second beginning at *In diebus eius;* but *Deus qui populis* does not appear. In Egb. *Deus qui populis* is inserted between the two portions; and in some of the later group the beginning of the second portion is altered, and the remainder of the prayer modified to correspond with the new beginning. That the part beginning *In diebus eius* really belongs to *Te invocamus* is evident from the remarkable alliteration which is a feature of both parts.

p. 148. **Consecratio Reginae.** This Order is generally attached to the Second English Order of the King's Coronation in the MSS. which contain it. In *Pontificale Lanaletense* (which in the King's Coronation agrees with Egbert's Pontifical) the Queen's Coronation appears apart from the Order for the King. Egbert's Pontifical provides no form for the crowning of the Queen; nor does the Leofric Missal. In 44 the Order for the Queen has shared in the process of revision applied to that for the King. For the variations in the different books of the group reference may, as before, be made to Dr. Wickham Legg's notes in *Three Coronation Orders* (H.B.S., vol. xix.).

The remaining contents of the volume consist of later additions, some nearly contemporary, and perhaps written while the book was still in England; others of later date, the most important being forms for use in the province of Rouen.

pp. 149–151. The forms relating to marriage belong to the two periods of the history of the MS. The mass *Ad sponsam benedicendam* was probably written in England. The benedictions for use in the mass, the catch-words of the post-communion, the second post-communion (or *super populum*), and the portion relating to the spousals were probably written in Normandy, but contain nothing distinctive. The mass *Ad sponsas benedicendas* in the *Missal of Robert of Jumièges* (H.B.S., vol. xi.) has the same collect, secret, and preface as Rob. It has two forms *ad complendum*, the second of which (placed after the benediction *Deus qui potestate*, and probably really a *super populum*) is the same as the post-communion of Rob. The Epistle and Gospel are not those most commonly found. As to the benedictions and other

[1] It is perhaps well to note that the MS. which in the notes to this volume is cited by the symbol T. is in Dr. Wickham Legg's notes cited as Dou.; that known as the Pontifical of S. Dunstan (here referred to as D.) he cites as Dun. The text of 146 has recently been published in Mr. L. G. Wickham Legg's *English Coronation Records*.

added matter, it may be said that they contain nothing which calls for special notice.

p. 152. **Deus uita uiuentium.** This form of episcopal benediction is found in other English Pontificals; *e.g.* MS. Magd. 226.

Orationes in tempore synodi. The first portion of these prayers is repeated in the following Order for a Council of the Province of Rouen. The latter portion, beginning on fol. 175v. (*Nulla domine*) is probably meant for use at the close of the council, as appears from its contents. Both parts are found in English books, and also in books of French origin; and the same may be said of the benediction which follows them.

pp. 153–157. The Order for a Provincial Council was printed by Mabillon in his *Vetera Analecta*, vol. ii. (Paris, 1676), from a copy furnished by Pelehester, the Librarian of the Church of Rouen. Mabillon notes the fact that the Order is a later addition to the original contents of the MS.; but he had probably not seen the book itself, and formed his idea of the date of this part of its contents from the evidence which he collected from its text. He supposed it to be of the time of Archbishop Guillaume Bonne-Ame (1079–1110), on the following grounds:—

(1) That it is of a date later than the death of S. Maurilius (1067), who is referred to as *venerabilis memoriae* (p. 155, line 16).

(2) That it seems to regard some of those present in the council as having assisted at a former council of the province, held in the time of Maurilius, when the definition against Berengarius was made. This he supposes to have been in 1063.

(3) That it contains (p. 157, line 19) a reference to an enactment made in the time of the father of the reigning prince, *pro coercenda principum cupiditate*, which he connects with the decrees of a council held at Lillebonne in 1080.

The last of these reasons seems to be unsound. The whole passage in which the clause on which it is based occurs is taken from the Eighth Council of Toledo, with little variation beyond the omission of the name of the *princeps;* and the allusions to particular enactments, whether in favour of the title of the father of the *princeps* to dominions acquired by him, or against the rapacity of temporal powers, cannot safely be understood to have specific reference to any events in the history of Normandy or of the province of Rouen. The first reason seems sufficient to fix the date of the composition of the document after 1067; but the phrase referred to as implying that bishops present had also been present at the council held by S. Maurilius may not imply more than such corporate identity as a later provincial council may have with an earlier one.

It is, of course, possible that the document, though apparently written towards the end of the 12th century, is copied from an order drawn up while some members of Maurilius' Council were still bishops of the province; but in that case the phrase, if Mabillon's interpretation of it be adopted, must be regarded as a survival.

p. 154. **De concilio calcedonensi. heram xviiii.** The word *hera* or *aera* is used here, and also a few lines later, in the sense of *capitulum*.

p. 155. **Corde credimus et ore profitemur. panem,** etc. This definition appears again in the examination of the bishop-elect (p. 164).

p. 156. **Item de contemptoribus canonum in toletano concilio vii.** Mabillon observes that what follows is not found in the decrees of the Seventh Council of Toledo. The clause *Si quis . . . multetur* seems like a condensation and combination of two passages, one in the decrees of the sixth, the other in those of the eighth council:—

"Quod si in quidpiam horum quisquam nostrorum temerario ausu praesumptor extiterit" (Conc. Tolet. vi. cap. 18) "et honoris sui et

communionis sanctae lugeat amissione multatus" (Conc. Tolet. viii. cap. 11).

The next clause, *Genecleus episcopus dixit . . . separabit*, is from the Second Council of Carthage. Possibly both have been extracted from some catena of passages from conciliar decrees *de contemptoribus canonum*, in which the first passage was drawn from the Seventh Council of Toledo, the rest being referred in error to the same source.

Diuinae trinitatis inseparabile numen. From this point to the end of the section the source is the Eighth Council of Toledo, cap. 13. The purpose of the extract is not evident; but it may perhaps have been chosen as a model for the conclusion of the acts of a synod.

pp. 157–159. This Order for the investiture of the Duke of Normandy is reprinted (from Du Chesne, *Hist. Normannorum*) by Martène, *De Antiquis Eccl. Ritibus*, vol. ii. p. 305. It will be seen that it follows the Order for the Coronation of a King, with necessary omissions and some alterations of wording. The oath is the same: it is followed by *Te invocamus* and *Deus qui populis*, substituting *ducatus* for *regnum* (even in the petition that the sovereign may be brought *ad aeternum regnum*): *In diebus eius* is omitted: the *Consecratio regis* and all that relates to the anointing are also omitted: the formulae for delivery of the ring and the girding of the sword are adopted, with the same substitution of *ducatus* for *regnum*: the forms relating to the crowning are omitted, and also those for the delivery of the sceptre and rod: the last benediction is taken from one of the forms of benediction preceding the enthronement. The enthronement and the benedictions following it are not included.

The only additions are the anthem and verse after *Te deum laudamus* and the collect *Omnipotens sempiterne deus qui dedisti*, which naturally accompanies them.

pp. 160, 161. Of the three benedictions contained in these pages the third appears also on p. 37; the first is in Lan. with omissions.

pp. 162–165. **In die Ordinationis Episcopi**, etc. The whole of the directions contained in the first twenty-seven lines of this section agree with those in one of Martène's *Ordines* (*De Ant. Eccl. Rit.*, vol. ii. p. 56) taken from a Pontifical written for Besançon and afterwards adapted for use at Tours. The date which Martène assigns to this book would make it nearly contemporary with the writing of the section in Rob. The Besançon Pontifical contains the full order of the Consecration: the section in Rob. is evidently not intended to be complete in itself, but to be taken in conjunction with the earlier Order which forms part of the original contents of the book (pp. 125–130). The earlier Order contains no form of examination of the bishop-elect such as that which in Hittorp's *Ordo Romanus* is described as *secundum Gallorum institutiones*, or as the forms which appear in the English Pontificals from the 12th century onwards. This omission is here supplied. The form of examination differs in some respects from that contained in the Besançon Pontifical: the exact form of questions is a matter on which there is a considerable amount of variation in different books. Before the questions begin, the Besançon book directs the reading not only of the passage from the spurious decretal of Anacletus, but also of a passage from the letter of Celestine I. to the Bishops of Gaul (*Nullus invitis detur episcopus*, etc.), of the fourth Nicene canon, and of a passage *ex dictis Leonis papae*, the extract from "Anacletus" being the last of the series. The same combination occurs in other of Martène's texts; but the passage from "Anacletus" sometimes appears alone. Sometimes even this is omitted, and the only preface to the examination is the address by the metropolitan, which as a rule begins with the words *Antiqua*

statuta, omitting *Audisti karissime quod.* The answer to the question with which this address ends (*Ita ex toto corde volo in omnibus obedire et consentire*) is omitted in the text, probably by a clerical error.

p. 163. **Vis per dei gratiam,** etc. This comprehensive question is not usually included in the series. Where it appears, it seems to take the place of some other questions which are as a rule included, but here omitted. The same arrangement appears in a Lyons Pontifical, adapted for use at Tarentaise, from which Martène extracts one of his *Ordines* (*De Ant. Eccl. Rit.*, vol. ii. p. 91).

Vis castitatem . . . et in ea filios tuos enutrire? The first part of this question appears in a shape but slightly different in a large number of books: the latter part is apparently at least unusual. It is sometimes replaced simply by the words *et docere:* the Lyons Pontifical already cited has *et eam tibi subditos docere*, with a further inquiry as to the enforcement of the teaching in the case of *sacerdotes, diaconi*, and *ministri. Filios* may, of course, be taken as equivalent to *subditos;* but it seems most likely that the word had at first its ordinary sense, and that its retention here is a case of survival.

Vis beato Petro, etc. This question is not unfrequently omitted; but its place is supplied by a question as to willingness to receive and observe the traditions of the orthodox Fathers and the decretal constitutions of the apostolic see.

Unicum et unum deum dei filium. Some words seem to have been accidentally omitted before this phrase. The usual form runs, "Deum verum et hominem verum, proprium in utraque natura atque perfectum, non adoptivum, nec phantasticum, unicum et unum," etc.

p. 164. **Credis panem,** etc. This and the next question are concerned with the acceptance of the definition against Berengarius, mentioned on p. 155. Martène speaks of them as occurring in two Pontificals, one of Rouen (perhaps this book), the other the Lyons Pontifical already cited. They are found also in some English Pontificals (see Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, vol. ii. p. 265, ed. 1882).

Adesto deus. This and the following collect appear in the earlier *Ordo* (p. 125) as prayers said over the bishop-elect when he is presented before the Gospel: in the Rouen Order they seem to be intended to serve as the collects of the mass which begins after the examination is concluded. This is the case in the Besançon Pontifical, where they are separated from the *Consecratio*, which in the earlier *Ordo* seems to follow them immediately, by the Epistle, grail, Gospel, offertory, and secret. The secret, *Hanc igitur*, and post-communion of the mass are the same as in the Besançon Pontifical.

p. 165. **Ad pollicem consecrandum.** This is intended to supplement (or possibly, as apparently in Hittorp's *Ordo Romanus*, to replace) the *Consecratio manuum* of the earlier *Ordo* (p. 128). Where it appears it is generally added to the *Consecratio manuum*, as it is in the Besançon Pontifical: and this is probably the intention with which it is inserted here. The Lyons Pontifical (Martène, *De Ant. Eccl. Rit.*, vol. ii. p. 93) has a disquisition on the different modes of anointing the hands.

Benedictio baculi. This is apparently a substitute for the metrical form of the earlier *Ordo* (p. 128), the use of which was apparently not general. The form given here appears in the Besançon Pontifical.

Benedictio anuli. The earlier *Ordo* has no form for blessing the ring. This (which is found also in the Besançon Pontifical) is apparently intended to supply what according to later usage would be a defect.

Omnipotens sempiterne deus qui distinctis. This form borrows some of its phrases from the form provided for use at the enthronement

in the earlier *Ordo* (p. 129); but its purpose seems to be the benediction of a throne, apart from the enthronement of a new bishop.

p. 166. The list of persons to be called and excommunicated is apparently one of the Norman additions to the contents of the MS. None of the persons mentioned can be certainly identified.

Guillelmus de Arcis. Probably one of the family of the Counts of Arques.

Guillelmus de Vernū. This name frequently appears in charters and deeds of the 11th and 12th centuries, mentioned in Mr. Round's *Calendar of Documents preserved in France, etc.* (Record Office Publications, 1899.)

Herbertus de totsimiliter. Probably the name intended is Herbertus de Tot, the *similiter* indicating some point of resemblance, whether of locality, status, or offence, with the person mentioned just before him in the list.

INDICES.

I. INDEX OF LITURGICAL FORMS.

II. INDEX OF SUBJECTS.

INDEX OF LITURGICAL FORMS.

The following abbreviations are frequently used :—

aet. = aeterne.
b. = beatus, beati, etc.
ds. = deus.
dns. = dominus, dni. = domini, etc.
fam. = famulum.
off. = officium.
omps. = omnipotens.
qs. = quaesumus.

INDEX OF SUBJECTS.

Where particular days or seasons are mentioned in this Index the matter referred to, unless otherwise specified, consists of Episcopal Benedictions for use at Mass.

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